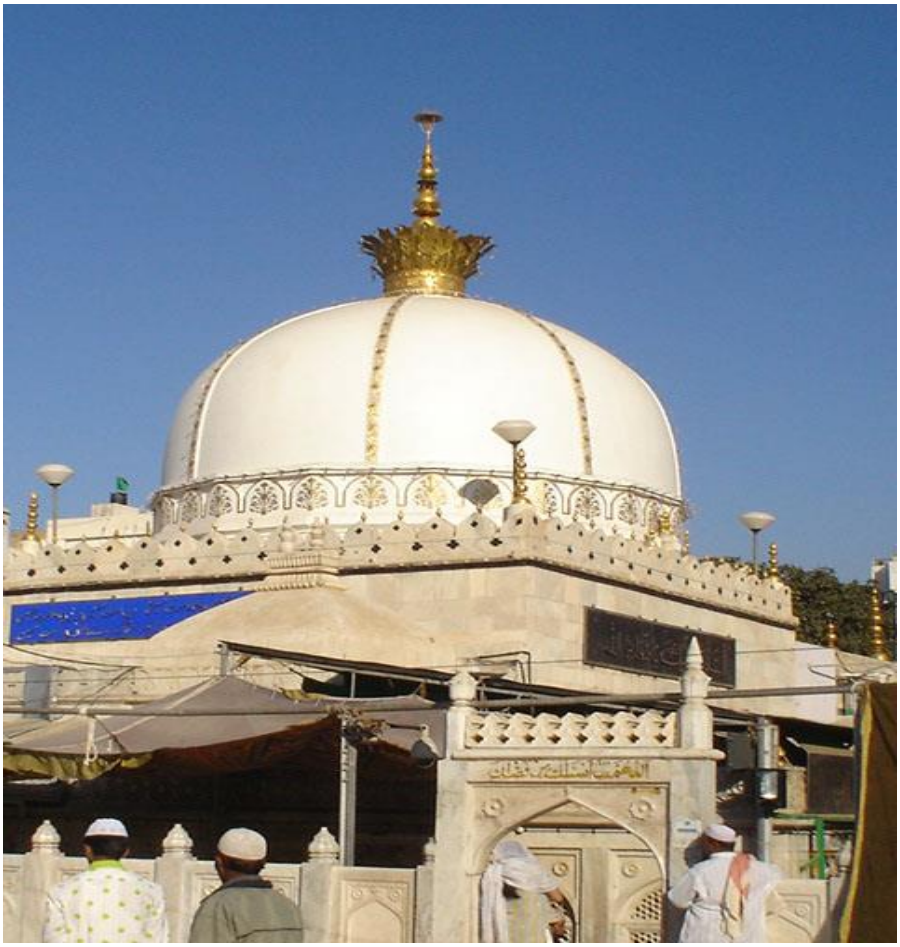
Chistia Sufi books Part One



The mausoleum of Hazrat Khaja Moinuddin Chisti

Translated by
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Introduction

The collection of eight books (Hasht Bahist) of speeches (Malfuzat) of six great Sufi masters of the Chisti order who were like the forefathers of this noble path and these Sufi masters are well known for all over the world.

The books of Hasht Bahist (The eight heavens) were written in the Persian language and were later translated into Urdu language. These Shaykhs include Khwaja Moinuddin Chisti, Khwaja Bakhtiar Kaki, Khwaja Farid, Khwaja Nizamuddin, and Khwaja Naseeruddin Chiragh Dehlavi.

The names of eight (Hasht Bahist) books available in the Urdu language are as follows. The following eight books have been translated first time by me into English and these six books are added in this book and theirs titles are as follows in the contens.

1. Anis al-Arwah
2. Dalil Arifin
3. Fawid al-Salikin
4. Rahat al-Qulub
5. Israr al-Auliya
6. Fawid al-Fawad
7. Afzal al-Fawaid
8. Maftal-Ashiqin

The above eight books have been translated first time by me into English and athese 8 books are available for sale on amazon.com.

May I request to you to please look into the matter and if interested contact the above publisher as the books which have become up to date for publishing as per global standard of English language.

As you know well that this is 800 years old books of heritage for which you will get immense rewards of advices and discourses of Sufi masters in India who were wholly responsible for the preaching and propagation of Islamic mission in the sub-continent of India.

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Anis al-Arwah …

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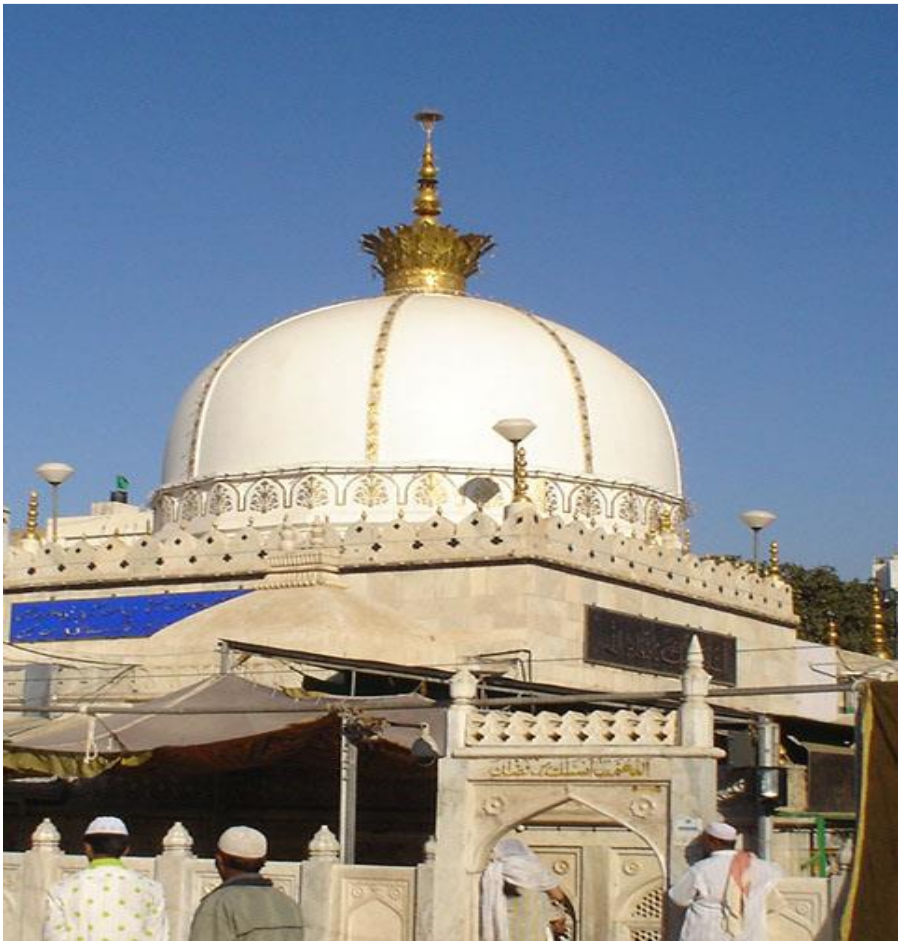

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Anis al-Arwah

Tomb of Hazrat Khaja Moinuddin Chisti

Translated by
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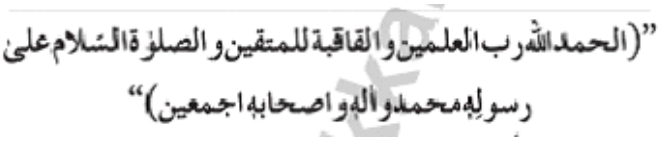
Kitab Anis al-Arwah
Introduction



Thanks to Allah who is the creator of the universe. All praise is due to Allah, the Lord of all creations. And hereafter is there for the pious persons and Salutation (blessing) in his last prophet Mohammed (peace be upon him). Bestow blessings and peace upon our master Muhammad (peace be upon him) and upon members of his household and his companions and those who support him (Amin).

I pray Allah that you will become pious one so you should know in this matter that the great Sheikh of his time Khaja Usman Haruni who knows well the following information.

1. The knowledge of the prophets and signs
2. The secrets and lights (Anwar) of the pious persons

Khaja Haruni was a leader of the worshippers and he was the moon of Arif (learned) persons and also he was most respected person of his time and who is famous and well known person of good deeds and favour and the sayings of Sheikh Khaja Haruni (may Allah forgive him and his father) have been recorded in this book and its title is well known in the world as *'Anis al Arwah'* (The friend of the souls).

By the grace of Allah who is Lord of all creations and this

Fakir (Darwesh) of lowly and very humble position and well wisher Moinuddin Hasan Sanjari was able to get the wealth of the kissing of the great Sheikh Khaja Usman Haruni in the mosque of Hazrat Junaid of Baghdad and at that time respectable Mashaiq (learned) persons were present there in the service of the Sheikh. When I put my head on the earth then Sheikh told me to pray two rakats (one rakat = one set of standing, genuflexion and prostration in prayer) of thanks so I was performing the prayer. Then Sheikh asked me to sit in the direction of Qibla (the direction in which Muslim turns in prayer). So I sat as per the instruction of the Sheikh. Then Sheikh asked me to recite verse al-Baqra so I recited it. The Sheikh asked me to recite twenty one times "Subhan Allah, " so I recited it. Upon this Sheikh stood and looked at the sky and said by holding my hand which is as follows." I have taken him towards Allah ". And after this he was taken scissor in the hand and cut some hairs from my head and put on my head the four ends Turkey cap and awarded me the special robe of rag dress to this sincere devotee of the Sheikh and Sheikh asked me to sit there so I sat there and he said " In our system of lineage there is practice of eight parts of endeavour is there so you should busy tonight and today in the endeavour." So as per Sheikh's instruction I spent one night and one day in this endeavour and the next day I was visited Khaja Saheb and he asked for me to sit there so I sat there. The Sheikh asked for me to recite 1000 times Sura (verse) Iqlas so I recited it. The Sheikh was asked to see in the sky so I looked at the sky. So Sheikh was asked what I was observed there. So I replied him that " Up to the great Arsh (empyrean) everything is seen by me." Then Sheikh was, told me to look at the earth so I looked at the earth, then he was asked me "What I was seen there." So I replied " I could see up to the veil of the greatness." The Sheikh was asked

to close my eyes so I closed the eyes, then he was asked me to open the eyes. When I opened my eyes then Sheikh has shown me two fingers and asked what is seen by me there, then I replied him that" I could see 18,000 kinds of creations (Maqluq) there." When I replied this then Sheikh told me " Go your work is adorned". There was one brick, which was lying there so he asked to me to overturn it so I did the same and find there were one fist of gold Dinars were available there so he asked me to take the same and distributed among the poor persons as charity. When I distributed the Dinars among the poor persons and Sheikh asked me to stay there for some days. So I told the Sheikh that I am a sincere slave and ready to obey his order.

Then Sheikh started his journey towards Makkah. This was the first journey of well wisher. In this way we have arrived in one city and was seen a group of intimate persons of Allah were there and they were in the condition of un-consciousness. We were there in the company of the above pious persons for some days and till our presence they could not come back in the normal condition. Then we visited Makkah city and visited Holy Ka'ba. In that place Khaja Saheb took my hand there and handed over me to Allah. Under the drain-pipe of the Holy Ka'ba Khaja Saheb in his hymn prayed for this Derwesh person. So we heard there one divine call in which it was heard " We have accepted Moinuddin." Upon this we have started our journey towards Madina and there we have visited the mausoleum of the Allah's last holy prophet. The Sheikh was asked to present my Salam so I presented my Salam (Salutation) there and was received a reply " Wa lakum Salam the Qutub of Mashiq (learned persons) of the sea and jungles." When Khaja Saheb heard this divine call then he told me " Today my work is completed."

After this we have reached to Badakshan city and where we

have met there one pious person and who belongs to the followers of Khaja Junaid of Baghdad and his age was 100 years old and he was busy in the worship of Allah very much and he was having only one leg with him. So when he was asked about his leg, he told us " One day he wants to leave the hut to fulfil his soul's desire and at that time he was heard a divine call in which it was said that "Oh: claimant of the convent which you have made with us was broken by him." So for this reason I cut my one leg with the knife which was lying there and thrown it out of the hut. The event was happening 40 years ago and since that time he has been in the condition of surprise and he does not know how he will show his face tomorrow to the Darwesh persons." From there we left and reached to Bukhara city and we have found the pious persons of that place in one different condition which we could not able to describe their condition in the writing.

In this way I was on the journey for the period of ten years with Khaja Saheb. After that Khaja Saheb came back to Baghdad from his long journey and he settled down there in loneliness. After this I started my journey of ten years while taking spouted jug and sleeping, cloth on my head and upon the completion of the above period of journey I have come back to Baghdad and settled down there in loneliness and met Khaja Saheb there.

At that time Sheikh informed me that he would live in loneliness and he would not come out of his residence for some period of time, so he should visit him at the time of chaste (mid morning) so that he would give him instructions about Faqar (indigence) so that with the help of his instructions he can adopt Faqar. Also, these instructions and advises will help his disciples and followers after him and with these sayings he will be remembered always. The well wishers followed the Sheikh's instructions in this matter and he was used to visit Sheikh on the

daily basis and he would use to hear whatever Sheikh used to say to him and in this way all his sayings and advises were recorded by me and I have arranged all his sayings in this book in 28 chapters.

1.The reality of Iman (faith)

Khaja Saheb told with his holy tongue that Abdullah bin Abbas was narrated the saying of the prophet of Allah that Iman is naked and its dress is piousness and its head is Faqer (indigence) and its medicine is the knowledge and this matter's witness is "(لَآ إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ)" depend upon the Iman (faith). He said "Oh : Mulsim, Iman can not become more or less and if anybody will refuse it than he is doing cruelty on himself." Then he said that there came the command from Allah to fight with infidel persons till they say "(لَآ إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ)". The prophet who was fighting the wars with the infidel persons and witnessed that there is only one God. Afterwards there came the command of Allah for prayer (Namaz) and which was accepted by the prophet of Allah. Afterwards there came commandments of Allah for fasting of Ramadan, Hajj and Zakat (religious tax) and these commandments have been accepted by the prophet, and he also accepted his faith about Allah who is the great Lord of the worlds. With these matters, there will be an increase of the faith (Iman) but there will no increase or decrease of it with fasting and prayers. Because one who will perform his obligatory prayers and if he did not do any breakdown on it, then Allah will enable his accountability easy and there will be no problem for him in this matter. If there will break down in the obligatory prayers, then

Allah will be commanding the angels to check on this matter and if he will not do failure intentionally and if he would do another extra worship then this worship should be added as his obligatory prayer for it.

If he would not have performed his obligatory prayers completely and he hasn't performed extra worship, then he will be eligible for the hell and if there will be no mercy of Allah for him or no intercession of the prophet is not available for him. The scholars of Islamic law say that one who will refuse for the obligatory prayers, then he will become an infidel person. But there will be no more or less in the originality of the faith (Iman). Then Sheikh told " As per saying of Allah's last prophet, those who leave the prayer متعمدا فقد كفر مستوجب القتل عند الشافعي من ترك الصلوة (It means one who will leave the prayer intentionally then he will become eligible for killing as per the instruction of Imam Shafei) so then he will become an infidel. The Sheikh continued his discussion further and said he was seen in the book of *'Umda'* which was written by Junaid of Baghdad as per reference by Khawjah Yousuf Chisti that when there was a divine call الست بربكم (Am I not your Lord?) was heard and at that time the souls of Muslim and infidel persons were together in one place and upon hearing this call these groups were divided into four groups.

The first group of the souls went into prostration upon the hearing the divine call and they said by their hearts and tongues قالوا بلى yes. Then the second group of the souls also went into prostration and they said by their tongues قالوا بلى yes, but they have not said by their heart. The third group of the souls was also said yes by their tongues, but the fourth group of the souls was not said by their tongues and hearts. Then Sheikh continued his discussion further and informed more details in this matter that

those who have prostrated and said by their tongue and heart are belong to category of Muslims and pious persons.

The group, which said by their tongues and have not accepted by their hearts belonging to Muslim group who will first accept the faith but at the time of death they leave the world without the faith of religion. The third group which has accepted by the heart and not accepted by tongue and they will belong to a group of infidel persons who will not accept the faith but later they will become Muslims. But the fourth group which have not accepted by their tongues and heart so they belongs to a group of infidel person as they were infidel persons since before and so for this reason they will die as infidel persons.

When Khaja Saheb ended all these benefits and he was becoming busy in the worship so for this reason the well wisher left from the meeting place.

2.The hymns of the prophet Adam (A.S.)

In the book of *Fiqa* (Islamic law) of Abul Lais Samar Qandi in which the reference from Hazrat Ali Ibn Abi Taleb (R.A.) is mentioned that (فتلقى آدم من ربه كلمات) when prophet Adam (A.S.) was learnt some matters from the Lord of words Allah and this was a time when he was fled from the paradise and at that time Allah told him " Oh: Adam: why do you flee from him" and he said " Not my Lord, but he was ashamed of him due to the reason of his disgrace".

After this then the discussion about solar and lunar eclipses was started. Khaja Saheb told by holy tongue that there is a tradition as per narrated from Ibn Abbas that once during the time of the Allah's last prophet there was a lunar eclipse was occurring so when the reason for this was inquiring with the prophet of

Allah then he said that " When there will be too much sins of the mankind in the world and there will be too much rudeness will prevail then there will be commanded by Allah for the solar or lunar eclipses."

The faces of the sun and the moon are made black so that the mankind should take a lesson from it." Due to the solar and lunar eclipses, there will be calamities and problems which will occur in the world and the details of these happenings are shown in the months which are as follows.

1. Muherram
There will be too many killings and riots will be there.
2. Rabil al-Awwal
There will be starvation and too much death and casualties and there will be heavy rains and winds.
3. Rabil Thani
There will be deaths of the pious persons and there will be disorder in the country.
4. Jamdil al-Awwal
There will be too much thunder and heavy rainfall will be there and there will be many sudden deaths.
5. Jamadil Thani
There will be good harvest and there will be available low prices and for this reason the people will spend their lives in the condition of luxury and comfort.
6. Rajab
If this month will start with Friday then there will be too much starvation and many calamities will be sent down by Allah and there will be sent black colour of the sky.
7. Shaban
There will be compromise and peace in the mankind.

8. Ramadan

If the month will start with Friday then there will be starvation and many calamities will be sent down by Allah. There will be a loud noise will be heard from the sky and due to this reason the mankind will be waking up from the sleep and the standing person will fall on the earth.

9. Shawwal

There will be too many diseases will be happened to the men due to this reason.

10. Zil Hajj

There will be easy circumstances will be available. But for the Hajj pilgrimage there will be obstacles on the way.

11.Muheram

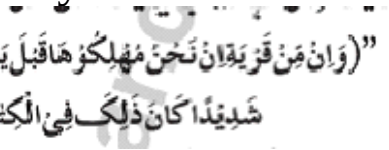
There will occur riots during the entire year. The people will be engaged in the explaining the defects of the each other. They will leave the world and they will destroy their other world. In giving their words, they will not remain as Muslim persons. The infidel (Munfiq) persons will begin thinking the rich persons as pious persons and they will think low to the Darwesh persons. At that time Allah sent down the calamities upon them so that their luxury and comforts of lives will be disturbed and destroyed. Then Sheikh said if there will prevail, such conditions, then wait for the coming of calamities from Allah.

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the remembrance of Allah so for this reason the well wisher left the meeting place.

3.The destruction of the cities

In this connection the discussion was started about the destruction of the cities in the last days of the world due to the

result of too much sins of the mankind. So he was heard in this connection by Khaja Yousuf Chisti and who was heard this by Khaja Yahiah Samar Qandi that when once he was travelling to Samarqand there, then he was coming to know this tradition and which is reported by Hazrat Ali Ibn Taleb (R.A.) that the following verse was sent down by Allah.



In the above verse, it is mentioned that there will be no city in the world which will be left over before the day of judgement on which We will not send down the calamities, punishment and deaths.

And due to the these things the cities will be destroyed. In the last days of the world, there will be too much sin will be happening. The city of Makkah will be destroyed by the African people. The city of Madina will be destroyed by starvation and the mankind will be dying there due to hunger. The city of Basra, Araj, Mashad will be plundered due to the bad deeds of the wine drinking persons there. The country of Damascus will be destroyed and plundered by the atrocities of the king. The spiders will be coming down from the sky. The city of Rome will be destroyed due to too much practice of sodomites. There will be wind, which will come down from the sky and due to this reason the mankind will sleep suddenly and will die at once. The city of Khorsan and Balkh will be deserted due to the dis-honesty of the merchants there and due to this problem the Muslims will be dying for this reason.

Upon this Sheikh continued his discussion further and he said "He was heard by Khaja Maudoud Chisti who told him in Khawarazam and in the cities around it which will be destroyed

and plundered due to dance and song and atheist activities there. The people of these cities will kill each other and at last they will be killed. But Suaistan will be shuttered due to severe calamities, darkness and earthquakes and the land in which they will live be plundered. The fault of Egypt and some other cities will be that they will kill the women and called the women as Fatima so there will be dust in their mouths due to their misdeeds in this matter. So for this reason Allah will kill them by putting them in the earth. The land of Sind and India will also be destroyed and plundered." Again Sheikh told that "Due to adultery and drinking of wines, all the cities will be destroyed and become plundered and deserted. The Khaja Saheb again said that the cities which are in the eastern and the western side will be destroyed by the riots and its results and its reflection will reach in the cities of India."

The Sheikh continued his discussion further and he said that " Upon the destruction of the above cities, then Imam Mahdi will be appearing there and his justice and endeavour will become famous in the eastern side to western ends of the world. At that time prophet Jesus (A.S.) came down there from the sky and both of them will be much interested in the mission work of the preaching and propagation of Islam in the world. At that time the days became shorter. So for this reason there will be one prayer which will be performed in one day only."

Then Sheikh told that "He was hearing from Khaja Haji that at that time the year will become month and the month will become week and the week will become as days and the days will become shorter." Then Khaja Saheb was began weeping and said " So Darwesh persons, then the man should think in such period the years as months and the months as weeks and such weeks as the days. The days will be passed in the short

time only." The prophet of Allah said, " After him there will birth of the sons of bitches and not of the men." So the people should think themselves in this matter because a long period of time was already passed away.

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher left the meeting place.

4.The obedience of the women

The discussion about obedience of the women was started and in this matter Sheikh said "Hazrat Ali Ibn Abi Taleb (R.A.) was told that he was heard by the holy tongue of the Allah's last prophet that the women who will be obedient to her husband then she will enter into the paradise along with Fatima (R.A.)." After this he told when the husband will call her to his bed and if she will refuse in this matter, then all her good deeds will be kept away from her. So she will become as such clean as the snake will become clean upon the removal of his slough. From the side of her husband there will be too many bad deeds for which she will become held responsible so all such bad deeds will be recorded in her account which will be equal to the number of sands in the jungle area. In that condition if that woman will be dying and if her husband is not in an agreeable condition with her then for this reason the seven doors of hell will be opened for her. And if her husband is in an agreeable condition with the women and if in that condition she will be dying, then for this reason the 70 grades of the heaven will be granted to her.

Khaja Saheb continued his discussion further that he was seen in the book ***'Tanbi'*** in which it was written that the woman who will behave with harshness with her husband and who does not

look at him, then in that case in her account of the deeds the sins equal number of stars of the sky will be recorded. Then Khaja Saheb continued his discussion further and he said " If there will be blood discharge from his husband's one nostril and from the other nostril if there will be a discharge of pus, then in that condition if she should clean the above filths by her tongue then also she will not be able to fulfil her duties towards her husband. So oh: Darwesh if there will prostration permitted other than Allah then in this matter the prophet of Allah will give the order of prostration by the women to their husbands."

The reward of the freeing of the slave

After above advises Sheikh started his discussion about the slaves. During this discussion one Darwesh came there and paid respect to Khaja Saheb and with that Darwesh there was one slave was with him and he was freed that slave person in the presence of Khaja Saheb and for this matter Khaja Saheb prayed for him and he said " The prophet of Allah said, " One who will free his slave person then for this reason for each of the vein of the body of the slave he will get the reward of prophethood. Before leaving out of the world, Allah will forgive his small and big sins. As per quantity of the number of hairs on the body of the slave and for each and every hair one city will be established by Allah in the paradise for him. For each and every vein of the slave there will be awarded one light for him. Allah will allow him easy approach on the pathway of the paradise and his name will be recorded among the pious persons of Allah on the sky."

Khaja Saheb continued his discussion further and he said " Once the prophet was sitting there and among his presence there were many companions were also available there.

At that time Abu Baker Siddiq (R.A.) stood and he told " Oh: prophet of Allah, he has 40 slaves with him and out of them twenty slaves were freed by him. " So the prophet prayed for his well being. At that time angel Gabriel was arrived there and he told " Oh: prophet of Allah, there is a command of Allah in this matter that Allah was freed the persons from the hell with equal number of hairs of the body of Abu Baker Siddiq (R.A.) and also Allah have given such extent of the reward to him in this matter."

Upon this Umar Farouq (R.A.) stood and paid respect to the prophet of Allah and he told him that he got 30 slaves with him and out of these he was freed 15 slaves for the willingness of Allah. So the prophet prayed for his welfare. At that time angel Gabriel was arrived there and he told " Oh: prophet of Allah, there is a command of Allah in this matter that Allah have freed 50% persons from the hell among his Ummat (nation) of the equal number of veins on the bodies of the slaves and also Allah have given such extent of the reward in this matter to Umar Farouq (R.A.)."

Upon this Usman Bin Affan (R.A.) was standing and paid respect to the prophet of Allah and he said he got so many slaves with him and among them he wanted to free 100 slaves for willingness of Allah. At that time angel Gabriel was arrived there and he told " Oh : prophet of Allah, there is a command of Allah in this matter that Allah was freed 100% Muslim from your Ummat (nation) from the hell that of the equal number of veins on the bodies of the slaves, and such extent of the reward have given by Allah to Usman Bin Affan (R.A.) in this matter."

Upon this Ali Ibn Abi Taleb (R.A.) stood and was paid respect to the prophet of Allah and he told that he got nothing of the world with him except his life which he was sacrificed for the

willingness of Allah. The discussion was in progress, then the angel Gabriel came over there and he said to the prophet of Allah that there is a command of Allah that Ali Ibn Taleb (R.A.) belongs to Allah as he got nothing of the world with him and We have created 18,000 worlds and from among them 10,000 persons from each world have been freed from the hell by Us for him and for you and Ali Ibn Abi Taleb's willingness."

The Khaja Saheb continued his discussion further that at the time when Ibrahim bin Adham was repented and he got possession of large number of the slaves with him so he was freed all of them in his presence and he went away from his kingdom to Makkah for the purpose of the Hajj pilgrimage on foot and he was used to pray two Nafil (supererogatory) prayer on each and every step and in this way he was reached to Makkah City after spending fourteen years of a long journey and hard worships and endeavours. Upon reaching Makkah, he was astonished to see that there was not available the Holy Ka'ba in the Holy Harem (grand mosque) of Makkah. And at that time he was heard a divine call in which it was heard " Oh: Ibrahim be patient the Ka'ba went to visit one lady and it will come soon there." When Ibrahim Bin Adham heard this divine call he was astonished more than before and he told who was that old lady. So for this reason he started his search to find out the old lady as he was wanted to see her and to know who is she.? When he arrived in the jungle, he was seen Rabia of Basra was sitting there and Ka'ba was doing circumambulation around her. There was envy in the mind of Ibrahim Bin Adham and he told her in a loud voice, "What she is kept noisy in this matter". She was replied him that "She did not keep the noise with her, but he had kept the noise with him and as he reached Makkah in a period of 14 years, but he did not find the Ka'ba there because his desire was to look the Ka'ba only but

she had desired to look the owner of holy Ka'ba."

The Sheikh continued his discussion further and he said " Oh: Darwesh that person is dead one who will look other than Allah and who should not involve in this world and the world hereafter. Because whatever the things which belong to his friends will become his property and holy Ka'ba will circumambulate around him and so he will not leave his edge. So, Darwesh should think in this matter that when the prophet of Allah become the friend of Allah, then Allah was also becoming his friend and so for this reason there was no veil in between them and there was a voice came to say (لَآ إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ) suddenly and this deal is available from the sky to the earth and in the world and hereafter. "

For this reason the angels, men and jinns were thinking themselves as freeloaders and caught the edge of the prophet of Allah in this matter, and they have requested "Oh: prophet of Allah does not leave them on the day judgement and do not keep them away from his intercession."

Khaja Saheb continued his discussion further and he said " Oh: Darwesh you should remember this that when person will become the property of the friend then in that case all things of his friend becomes his belonging. But the person should overlook all the things and he should engaged towards his friend so that the things which belongs to his friend should follow him."

Khaja Saheb continued his sayings further and he said that "Oh; Darwesh once he was travelling towards Suwistan and there he finds one Darwesh in one cave and who was well known there as Sheikh of Suwistan and he was a very old person, but in piousness and in his despicable position it was very remarkable and horrible that I could not see such person before and he was in the condition of surprise. When I reached near him and put down my head there. So he asked me to lift my head so I lifted my head

from there and he said “Oh: Darwesh since a period of 70 years he was not engaged by anybody except Allah but this engagement with you is as per the order of Allah. So hear if you are claimant of the love, then you should not engage, other than his friend and do not establish relationships with others so that you should not get burnt by the fire because there will be the fire of sense of honour around the lover. When the lover thought about another thing, leaving the beloved and at that time he will be killed by the fire of sense of honour. So you should remember in this matter that on the way of love there is a tree is there and which has its two branches in it and its names are as follows.

1. Nergis visel
2. Nergis faraq

So the person who leaves all things and engage himself with the friend then he will able to get the wealth of the union of the friend. One who will be interested other than this then he will face separation in this matter.

Upon finishing this conversation the pious person said “ Oh: Darwesh we are discussing now about freeing of the slave person. The prophet of Allah said, “ Those who will free the slave person and for this reason he will see his place in the heaven before his leaving of the world. At his time of agony the angels will give him the good news of the heaven. Upon this he said “He was heard by Khaja Mohammed Chisti that those who will free the slave, then before leaving the world they will drink wine of the heaven, and their difficulties of agony will be made easy for them and they will be available under the Arsh (Empyrean) of Allah on the day of judgement and they will be allowed to enter into the paradise without accountability.”

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the remembrance of Allah, so for this

reason the well wisher left the meeting place.

5.The excellence of charity and its benefits

The discussion about charity was started by Khaja Saheb and he said with his holy tongue that in the book of *'Fatwa'* by Khaja Yousuf Chisti he was seen that the saying of the prophet of Allah narrated by Abu Hurara that he was asked the prophet of Allah which action is best in all acts. Then he was asked which is best pious deed after charity so the prophet was saying "The act of recitation of holy Quran." The Sheikh continued his discussion further and he said Abdulla Mubarak said "He was endeavouring with soul for a period of 70 years. Then he was able to know that he was suffering many hardships and difficulties in this matter. But there was no opening the door of the court of Allah. Then he thought about himself and given away all the wealth and belonging to the path of Allah which was in his possession and for this reason he got the friend and who was becoming his friend it means Allah become my friend and I was become in this way the owner of the kingdom of the friend."

Khaja Saheb said further that Ibrahim Bin Adam was seen in the book '***Asar Auliya'*** that it is better to give away one Dinar than the worship of one year in which in the day time the fasting is observed and in the night time the worship of Allah is done by standing position. Khaja Saheb continued his discussion further and he told that when Abu Baker Siddiq (R.A.) give away 80,000 Dinars in charity on the way of Allah and he was going to see the prophet while wearing the rag dress. At that time the prophet of Allah was asked him Abu baker have you left something from the treasure of the world.? Then Abu baker Siddiq (R.A.) was replying to him and said "To him the prophet and Allah is enough

for him.” Upon saying this the angel Gabriel came there along with 70,000 trusted angels with the rag dress and he was paid in respect to the prophet and said there is a command of Allah that “ Today Abu Baker was spending all of his wealth on our way so conveys our Salam to him and he was doing such work in which there was Our willingness. We do such work in which his willingness is there and there is our command that prophet Mohammed and all angles should wear the rag dress in accordance of Abu Baker Siddiq in this matter because on the day of judgment, we will forgive the persons who will wear the rag dress for the sake of Abu Baker.”

Khaja Saheb said “ Once Hazrat Ali Ibn Taleb (R.A.) asked the prophet of Allah, “Oh: prophet of Allah, which thing is better either reading of the Quran or to give away the charity, then the prophet of Allah replied him in this matter that “ It is better to give away charity because it will protect you from the fire of the hell.”

The Sheikh continued his discussion and said “ One day one Jew was standing and he was feeding a bread to the dog on the way. At that time by chance Khaja Hasan of Basra was passing from there and he asked with the Jew is that dog belongs to him or not.?” The Jew said “The dog belongs to the unrelated person.” Then Khaja Saheb told him, “When there is such condition then what he is doing there which is not acceptable.” The Jew told him, “If it is not acceptable, then Allah is watching what he is doing there.”

So in this way long period of time was passed away and Khaja Hasan of Basra reached to Makkah and he heard a voice رَبِّي (Oh: My Lord) under the drain pipe of Ka’ba and there was a divine call in which it was heard لَبَّيْكَ عَبْدِي (Oh: My slave being at your

service). For this reason Khaja Saheb was surprising in this matter and so he decided to see the person who is having such a great pious position. When he reached there he was seen one person was in prostration and he was calling يَا رَبِّي (Oh: My Lord). He stood there for some time and during this period that man raised his head and asked Khaja Saheb " Whether he recognized him or not?." And Khaja Saheb was replied him " He could not recognize him." That man told him "He was that person to whom he told that his good deed in not acceptable, but Allah was accepted, his good deed and He called him there."

Khaja Saheb said further that " He was seen in the book *'Asar Auliya'* that charity is Nori (composed of light) and its cause of the decoration and beautification of the houries and the charity is 1000 times better than the prayer (Namaz). He continued discussion further and he said "On the day of judgment one group of charity givers will be under the empyrean (Arsh) of Allah. Those who will arrange for the charity before their deaths and it will become the tombs for them after death." Khaja Saheb said " The charity is the straightest way of the paradise. Those who pay charity will not be away from the grace of Allah."

Khaja Saheb further said " He was seen in the shrine building of Khaja Haji Sharif that many people used to come to visit there in the morning and evening time, but he did not see any person who left the shrine building without eating something there. If there is nothing available there, then Khaja Haji Saheb used to instruct the servants to offer water to the visitors so that the day will not be passed without giving anything to them."

Khaja Saheb said " Oh: Darwesh the earth is proud of the generous persons. When he walks on the earth day and night, then for this the good deeds are added to his account." He said again that " Generous persons will feel the smell of the paradise 1000

years before and they will be eligible to get daily the reward (Thawab) of the prophets.

Upon the above discussion and explaining of the above benefits Khaja Saheb was engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

6.The wine drinking

In this meeting the discussion about the wine drinking was started. Khaja Saheb told by his holy tongue that he was seen in the book '*Masharaq Anwar'* in which it was written one saying of the prophet of Allah and which is narrated by Hazrat Umar Farouq (R.A.) " Oh: Umar it is not Halal (legitimate) and it is related to Haram (illegitimate) and bad and the wine does not belong to Momin (faithful) persons." Khaja Saheb said once the prophet of Allah said, "When it will be available if it is not hard, time then it is permissible to drink it. If longer time is passed upon getting it and due to this reason the wine will become harder than in that condition it is not Halal (legitimate)."

Khaja Saheb said the prophet of Allah said, "It is a disgrace to that person one who will drink wine or sell wine or he will get some amount of this dealing." Then there were tears in the eyes of Khaja Saheb and he said " It is Shariat (Islamic law) that which declare it as an illegal but as per the system of Tariqat (the mystic way) it is not permissible even to drink of the river water which causes the carelessness in the worship of Allah so it is like the drinking of wine."

Then Khaja Saheb told that one day Bayazid Bustami asked by the persons about his endeavours. He said to them, "If he will explain his endeavours then they will not have power with them

so they are unable to hear the details. But the treatment which he was done with his soul so he can explain the same to them if they want to hear the same. That one night he was asked the soul to help him in the prayer, but the soul was not in agreeable condition and so the prayer (Namaz) was lapsed because in that night he was eating more quantity than the usual practice. When he was waking up late in the morning and he was, decided to not give water to the soul for a period of one year due to this mistake."

Khaja Saheb said " Once there was a desire for Abu Torab Bakshi for eating of the white bread and eggs so that if these things available to him then he can break his fast. By chance at the time of Asr (late afternoon) prayer when Khaja Saheb went outside for the fresh ablution and at that time one boy came there he caught the edge of the shirt of Khaja Saheb and he said " He is that thief who took away his goods on that day and he came here again so that he could take away the goods of other persons from here."

Upon hearing this loud cries so many persons were gathered there and the boy and his father began punching on the Khaja Saheb. Khaja Saheb was started counting their punches and he was counted that he was received, their six punches on his body. At that time one person came there and he told " Oh: people he is not a thief but he is Khaja Abu Torab Bakshi." So the people began their request to forgive them for their mistake of not recognizing him. That person took away Khaja Saheb to his house. Upon Maghrib (evening) prayer when both were sitting there and then that person presented before him the eggs from the hen and white bread before him, and he requested him to eat these food items. So Khaja Saheb upon seeing these food items he was smiling and asked the host to take away eggs and white bread from there and he said to him that he will not eat these food items.

So that person asked him the reason in this matter. Khaja Saheb told him that “To day his only desire for the eggs from the hen and bread and for this reason he was received six punches on his body. So if he will eat these food items, then what difficulty and problem he will face, he did know so for this reason he will not eat these food items” and by saying this he left the house of that person.

7.The giving trouble to believer (Mumin)

Khaja Saheb told by with a holy tongue that the saying of the prophet of Allah was narrated by Abu Harare “One who will give trouble to Momin (faithful) person is same like that person who will displease him.” Those who displeased him, then he will displease to Allah. In the chest of the Momin there are many veils are in it and on each and every veil there is available each angel. So one who will tease a Momin person then he will give trouble to the angels.”

Then the discussion about prayer (Namaz) was started and Khaja Saheb said this prayer (Namaz) is performed after obligatory prayer and our Mashaiq (learned persons) people were performed this prayer. So one should perform four Rakat before the prayer of Zuhar (afternoon) and whatever he knows the Quran, he should recite in this prayer then Allah will give him the good news of paradise. At that time 70,000 angels came down there with the gifts from Allah and will pour down on the person who will perform this prayer. When will wake up from the grave, then he will be given 70 robes of honour and he will be sent to the paradise. Those who will perform this pray after prayer of Zuhar (afternoon) in which there is no limit of recitation of Quran and which is not fixed, then Allah will fulfil his 1000 desires and

1000 good deeds are recorded in his account of deeds.

In book '*Kitabe Mujeeb'* it was written that the wise person will not perform this prayer unless he will not find the complete Huzeri (presence) in it. In this matter he was seen in the magazine written by Khaja Haji in which he was written that when Khaja Yousuf Chisti was wanted to commence the prayer, but after saying 1000 times Takbir (repetition the words Allah-o Akbar) he used to sit down there. But when he will get the completion of Huzeri (presence) in the Namaz (prayer) then he used to start the prayer. When he will reach on (ایاک نعبد وایاک نستعین) (You alone do we worship and You alone we seek for help.) than he used to stay there for some time. So in this matter when he was asked the reason for it so he told when he will get the complete presence, then he will continue his prayer because in the prayer if there will no observation then what will be grace in it?.

Khaja Saheb told " Once Khaja Junaid of Baghdad and Khaja Shibli went outside of Baghdad city and at that time the prayer time was coming near. So both of them began busy in performing the fresh ablution for the prayer. Upon performing the ablution, they started praying. At that time one person was going from there by carrying the load of firewood on his head. When he was seen them, then he was put down his load of the firewood on the earth and he began busy in performing the ablution. The pious persons come to know by their wisdom that the person who brought the wood from the jungle was belongs to Syed (holy prophet's descendents through his daughter Hazrat Fatima) so they asked him to lead the prayer. He stayed for a long time in the Ruku (genuflexion) and prostration. So for this reason he was asked in this matter. He told that "Delays were due to the reason that unless upon his one Tasbih (glorification) he will not hear of

(لبیک عبدی) (Oh: My slave person I am present here) then he will not commence to recite another Tasbih.

Khaja Saheb continued his discussion further and he said " He was there in Makkah among the servants of Ka'ba and he was spending for some period of time there. Among those pious persons one person was there with the name of Khaja Umar Nasfi. One day he was leading prayer there and his condition was changed and he put his head in meditation. After some time he lifted his head and he began watching the sky and he asked the people of the meeting to lift their heads and watch the sky there.

When he said this then I saw and then he told me that "What he was saying and what he was seeing in the sky?". I told him that "He was seeing the angels of the first sky are standing with the trays of mercy in their hands there and they are saying something in their lips." Then he told him "Do you know what they are saying in this matter." Then I told him that "They are saying the worship of Sheikh is better than their worships."

When I heard this he lifted his head and he was started hymns and he said "Oh: Lord of the worlds whatever his slave will hear that should also be heard by the people of the meeting. At that time suddenly there was a divine call of the angels in which it was heard " Dear ones the angels who are moving their lips and they are saying "Oh: Lord, for the sake of the endeavours and respect of the knowledge of Khaja Nafsi forgive them.".

After this Khaja Saheb said so this grace should be continued in every position so the brave person should require endeavours in this matter so that he should reach on such great position.

Khaja Saheb continued his discussion further and he said "Oh: Derwesh, there was one pious person who was living in Baghdad and he was a famous person of miracles and revelations. The persons were asked him why he did not use to perform his prayers.

Then he told that they should not interfere in this matter. Because unless he did not use to see the face of his friend, he did not use to perform his prayer. Khaja Saheb said " For this reason so Mashaiq (learned persons) says that the knowledge is knowledge and which is known by the learned persons. Zuhad (ascetic) is Zuhad and which is known by the Zuhad (ascetic) persons. This is secret matter which is only known by the person's spirituality.

Khaja Saheb said " One who will perform four Rakats before Asar (late afternoon) prayer, then he will be rewarded one palace in the paradise for each Rakat. And so he will become as such person who was spending his whole life in the worship of Allah. Those who will perform four Rakat in between the Maghrib (sunset) prayer and Eisa (night) prayer, then he will become eligible for the paradise and for him there will be success in the difficulties and for each and every Rakat he will be rewarded the reward (Thawab) of the prophet-hood.

Those who will perform four Rakats after Eisa prayer, then he will become eligible for the paradise without accountability. This prayer will be performed by the friends of Allah only and not performed by other persons.

Those who will perform more prayers than he will become more in the accountability. And one who will not be doing bad deeds, but he will do good deeds more.

Khaja Saheb said "Except the hypocrite (Munfaiq) and the disgrace person nobody will not cause Harm to Mumin (faithful)". Upon the above discussion and explaining of the above benefits Khaja Saheb was engaged himself in the remembrance. So for this reason the well wisher and all other persons left from the meeting place.

8.The abuse of Momin is to help the Pharaoh

The discussion about the abuse of Muslim was started, then Khaja Saheb told “One who will abuse to another person then he will become such a person as he will commit adultery with his mother and daughter and he will become in similarity such as in the fight of the prophet Moses and in this way he will help the Pharaoh.”

He told “ One who will abuse to Momin so for this reason some days his supplications are not accepted by Allah. And if he will die without repentance, then he will become a sinner in this matter.”

Then the discussion about eating of food was started. When the food was brought there he said “ To bring the food items with the cloth so that we can spread it and place the food items on it. But the prophet did not eat the food without placing of the cloth, but he did not object in this matter that to eat the food items without placing on the cloth. So it is a legal matter. So come all, so that we can follow this practice of the prophet and we can eat on it like my brother prophet Eisa (A.S.) did in this matter.

Khaja Saheb said in this matter that “The colour of the cloth used for placing the food items for the eating of the prophet Eisa (A.S.) was red. Which was used to come down from the sky with seven breads and seven kilograms of salt. So one who will eat the food items like bread with salt while placing these food items on the cloth then he will become eligible for 100 good deeds in his account for every morsel and there will be upgraded his position 100 times in the paradise. He will be available in the paradise with prophet Moses (peace be upon him). One who will eat bread with the salt while placing on the red cloth, then he will become eligible for grant of one city in the paradise. Then Allah will forgive his sins before his finishing of the breads.”

Then Khaja Saheb told he was heard by Maudud Chisti that " One who will eat the bread while placing it on the red cloth and for this reason Allah will look at him with mercy."

Khaja Saheb then continued his discussion and he said " Shams al-Arifian (the sun of the learned persons)." This name was given to him at the time of his visit of the mausoleum of the prophet in Madina. This happened like that when he was present to convey his Salam at the mausoleum of the prophet and he was heard to reply from there in which it was told " Labaik Ya Shams al-Arifian it means Salam to oh: Sham al-Arifian."

The same thing happened with Imam Abu Hanifa. When he was visited the mausoleum of the prophet in his beginning days and he was told " Oh: leader of the prophets there is Salam upon him." And he was heard replying "Oh: the leader of the Muslims there is Salam upon him."

Khaja Saheb then told that Hazrat Bayazid of Bustam got his title of Sultan Arifian and when he wake up one night and he went to the roof of his house and he watched that all the mankind was in the sleep. And nobody was not waking up there. So there was an idea came into the mind of Khaja Saheb that it is regret in this matter that in such great status of the court of Allah, why the mankind is not waking up and not busy in the engagement of the worship of Allah. So for this reason he wanted to pray to Allah with a request to wake up of the mankind and to be engaged them in the prayer in this matter. Again, another idea came into his mind that it is the work of the intercession of the Allah's last prophet. So he should not dare his request to pray about this matter.

When this idea came into his mind then he was heard a divine call in which it was told "Oh; BA Yazid, you have observed very much respect and care in this matter. So we have declared your

name as Sultan al-Arifian (King of the learned persons) in the mankind."

Khaja Saheb told " The same thing happened to Ahmed Mashooq that once in the winter season at night of Chilla (retire 40 days in mystic seclusion) he went outside at the time of midnight and he went into the water and he was determined in his mind that unless he will not be known about himself that who is he?, till then he will not come out of the water. Then there he heard a divine call in which it was told that he is such a person on whose intercession a large number persons will be freed from the hell on the day of judgement. Then Sheikh told that he likes this thing and want to know who is he? Then he heard a divine call in which it was told that all Darwesh and Arif (mystic one having an intimate knowledge of God) persons are His lovers, but he is His beloved," and from there Khaja Saheb went outside and who ever will meet him and he said "Salam oh: Ahmed Mashooq ".

Khaja Saheb continued his discussion and he said Shamsul Arifain did not used to perform the prayer so the persons asked him the reason in this matter so he told them that he used to perform the prayer without the Sura Alhamad from the Quran. So the persons told him how is this prayer.? Upon this request, he clarified in this matter that in the Sura Fateha he did not use to recite the following verse from this Sura.

(ایاک نعبدو وایاک نستعین)(Thee do we worship, and Thine aid we seek.)

So the persons told him to recite it in the prayer. Upon this there was discussion for a long time. When he stood for the prayer and he was started recitation of Sura Fateha in the prayer and when was reached at (ایاک نعبدو وایاک نستعین) (Thee do we worship, and Thine aid we seek.) then from all small hairs of the body the blood discharge was started. So he told the persons who were present

there that the prayer is not good for him. But the people think that he used to perform the prayer. Upon the above discussion and explaining of the above benefits Khaja Saheb was engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

9. The excellence of occupations for the earning of livelihood

Khaja Saheb told by his holy tongue that once the prophet of Allah was sitting and at that time one person was standing and asked him " Oh: prophet of Allah, what is your opinion about my occupation.?. The prophet of Allah was asked him what is his occupation.? He told him that "His work is tailoring job". The prophet of Allah told him, "If he does this work in the righteous way, then it is a good job. On the day of judgement you will be sent to the paradise with prophet Idris (A.S.)." Then another person stood and he was asked by the prophet of Allah, "What is your opinion about my occupation." The prophet was asked him what is his occupation.?. He told him that " He is doing the agricultural work." The prophet told him "It was a good job. Because this job belongs to prophet Abraham (A.S.). These works are good and beneficial work. Allah will bless you due to the prayer of prophet Ibrahim (A.S.). On the day of judgement he will be near the prophet Abraham (A.S.) in the paradise." Then again, one more person was standing and asked the prophet "What is your opinion about my occupation?."

The prophet was asked him "What is his occupation.? That person told him that " His work is teaching." The prophet told him " His work is liked very much by Allah. If he advises the mankind in that case he will be eligible for the reward of prophet Khizer

(A.S.). If he will do justice, then the angels of the sky will request with Allah for his forgiveness." After this, another person was standing and he was asked the prophet "What is his opinion about my occupation?." The prophet told him "What work he does?". That person told him that " His work is business." The prophet of Allah told him, "If he does this work in the righteous way, then it is a good job. On the day of judgment he will be with last prophet of Allah."

Khaja Saheb told "The person who earns his livelihood is a friend of Allah. But he should perform the prayers always and he should not exceed the limit of Shariah (Islamic) law. Because it is mentioned in the saying of the Allah's last prophet that "One who will earn his livelihood, then he will become the dearest person of Allah and he will become a friend of Allah."

Upon the above discussion and explaining of the above benefits Khaja Saheb was engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

10.The lamentation on the problems

The discussion about the difficulties was started. Khaja Saheb said " Abdullah Ansari was narrated the saying of the Allah's prophet that" One who will cry on the difficulties and for this reason Allah will send disgrace on him."

Khaja Saheb told further that some categories of Mashaiq (learned persons) said " To cry on the difficulties is an act of infidel persons.Those who do this act and for this reason the angels write their names among Munfaiq (hypocrite) Muslim and

there will be disgrace from Allah to those persons for their loud and cry in this matter."

Again Khaja Saheb told that some categories of Mashaiq person said that "Those will make loud and cry and lamentation at the time of problems and for this reason the sins for a period of 40 days are recorded in their accounts of deeds. And their worship of 100 years will be confiscated. If he will die in this condition without repentance, then he will be in the hell along with the Satan."

Khaja Saheb said " Once Abraham Ben Adham was passed from one way and he was heard loud and cry, then he was melted the tin and put it into his ears and he was becoming dumb person."

After this Khaja Saheb said "Those who cut his edge of the shirt due to grief and problem, then Allah will not look at them with mercy. On the day of judgment he will be given severe punishment for this reason." As per one tradition in which it is mentioned that "One who will tear his shirt so for this reason, in between of his two eyebrows it will be written that he is disappointed from the mercy of Allah." But if there will be repentance from him, then it will not be happening. Those who will colour his clothes as black, and for this reason, in the hell 70 houses will be constructed for him there and any of his obedience will not be accepted. His position will be become as such that he was killed 70 Muslim persons and 1000 bad deeds will be recorded in his account of deeds. The angles and earth and sky will send disgrace on him till he wears the black robe.

Then the discussion about giving drinking water was started. Khaja Saheb told by his holy tongue that "When somebody who will provide water to any thirsty person then at that time all his sins will be forgiven by Allah and he will become as such that just

he was born from the womb of his mother. He will be sent to the heaven without accountability. If he will die, then on the same day, he will be declared as a martyred person."

Khaja Saheb told " One who will provide food to the hungry person then Allah will fulfil his 1000 desires and he will be freed from the fire of the hell and one palace will be constructed for him in the paradise."

He continued further and said " Girls are gifted by Allah. Those people who will keep them happy then Allah and his prophet will be happy with him. To whom Allah will grants girls and for this reason Allah will be happy with him. Those who will be happy for the birth of a female child, then this happiness is more than the reward of the 70 times of the visit of Holy Ka'ba. Those who will be kind towards their female child, then Allah will be kind towards them.'

Khaja Saheb told " He was seen one saying of the prophet of Allah in the book '*Asar Auliya'* in which it's written that the prophet of Allah said, "If one girl child will be born to a person then for this reason on the day of judgment there will be a distance of a journey of 500 years in between that person and the hell."

He continued further and said " The pious persons and the prophet of Allah used to love more the female children compared to the male children." He said " Khaja Sirri Saqti had a girl with him whom he liked her very much. Once Khaja Saheb desired new water pot and cold water. When Khaja Saheb told by his holy tongue that if there will be available new water pot and cold water to enable him to break his fast and the pious person's daughter heard this and brought soon the water pot before the house owner. It was the time of Asar (late afternoon) prayer, but Khaja Saheb was sleeping over the prayer mat. He was seen in the dream that Allah was coming down to the house which was like the paradise

and asked the girl, what is her father's name.? The girl replied that she is the daughter of that person who drink cold water from the new water pot. When he was given a beating on his hand, so the water pot was broken down there. He made a slogan and said "Oh: Sirri ,he should not drink water from the new water pot. Those who have such interest of the world, then they will never able to get higher status and position of respect."

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

11.The cruelty to the animals

Khaja Saheb told by his holy tongue that Abdullah bin Masood narrated the saying of the prophet of Allah that "One who will slaughter 40 cows then in his account of deeds one great sin is recorded. The animal which is slaughtered for fulfillment of the desire of the soul, then his position will become such as that he was helped in the destruction of Holy Ka'ba. But there is permitted of the sacrifice of the animals there."

Khaja Saheb said " Oh: Darwesh he was heard by Khaja Haji Saheb who used to say the tradition of Abdullah Mubarak that his age is 70 years old but he did not slaughtered any animal during this life period."

Khaja Saheb continued his discussion and he said as per saying of the prophet of Allah that "One who will put the animal in the fire or kill the animal un-kindly and for its repentance is to free the slave or to feed 60 poor persons or he should keep fasting for a period of two months continuously." The prophet used to

say " Not to put any animals in the fire and in it there will be severe punishment for him in this world and also in another world. One who will put the animal in the fire, then his position will become as such that who will commit adultery with his mother."

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

12.The discussion about saying Salam

Khaja Saheb told by his holy tongue that as per saying of the prophet of Allah has said " At the time of leaving one should say Salam which is an expiation for the sins. The angels will request Allah for his forgiveness. At the time of leaving the person one who will say Salam then for him there will be sent down mercy from Allah on him and his life period and good deeds are increased for this reason."

Khaja Saheb said "He was heard this from Khaja Yousuf Hasan Chisti that when one person say Salam and leave the meeting place then he will get 1000 good deeds and his 1000 desires are fulfilled by Allah. He will be freed from the sins as such that he was born from the womb of his mother. One year's sins are forgiven and one year's worship is recorded in his account of deeds. The reward 100 Hajj and Umra are granted to him and the 100 trays of the mercy of Allah are poured down on his head."

Khaja Saheb said "Hazrat Ali Ibn Taleb (R.A.) said " He desired any occasion to say Salam to the prophet of Allah at the time of coming or leaving the meeting place. But he could not get the occasion. Whenever he was used to say his Salam to prophet

then the prophet, first to convey Salam to him." It is said that it is the tradition of the prophets of saying of Salam. All prophets of Allah who were passed from the world used to say Salam first.

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

13.
The expiation (Kufara) of the prayers

Khaja Saheb said there is saying of the prophet narrated by Hazrat Ali Ibn Ali Taleb (R.A.) that "The person whose prayers have been lapsed then he should pray 50 Rakat in the Monday night and in every Rakat he should recite Sura Iqlas one time after Sura Alhamd.In that case Allah will accept expiation of his lapsed prayers for his past period and even that period may be exceeded to one hundred years."

Upon the above the discussion, the discussion about the standing in the prayer was started. He said the prophet of Allah said, " Those who will stand in the prayer in the night time when the mankind will be under sleep. Then Allah will command the angels watch them till the next night and to pray for their forgiveness in the night till morning time."

In another tradition it is mentioned one saying of the prophet of Allah in which it was said that " One who prays 20 Rakats on the Friday and in every Rakat, he should recite one time Sura Iqlas after Sura Alhamd then he will be woken up among the martyrs and Siddiq (truthful) persons on the day of judgment and for every Rakat he will get the reward of the worship of the day and night. And for every word he will be given light and he will be passed

away smoothly from the pathway of the paradise.

Khaja Saheb said " One who will stand in the prayer and due to his endeavours in this matter, one who will shake his neck to equal number of shaking of the neck of the camel but it is better for him to perform 60 Hajj and Umra." Then for him the doors of mercy will be opened by Allah.

Khaja Saheb told once he was staying in Samarqand as a traveler there. Where there was one pious person who was known as Sheikh Abdul Wahed Samarqandi. From him he was heard that there will be no pleasure in Iman (faith) unless there will no standing in the prayer of day and night time. So one who will engage himself in the above two works, then he will get pleasure in the Iman (faith).

Then Khaja Saheb told that " Imam Abu Hanifa could not sleep during the night time for a period of 30 years and his body could not touch the earth." Khaja Saheb told " When Imam Abu Hanifa was performing his last Hajj and he came over at the door of the Ka'ba in Makkah and he then told to open the door of Ka'ba to enable him to perform the prayer of Allah there. So the door of the Ka'ba was opened."

Sheikh Saheb said " In the book '*Fatwa Zaheeri'* the writer was mentioned in its last chapter about this event that " When Imam Abu Hanifa performed his last Hajj then he thought that he will not visit this place again. So he was requested the servants of the holy Ka'ba in Makkah to open the doors so that he should go inside of the Holy Ka'ba and perform the worship of Allah for one night there."

The servants replied him "This will be the new thing there and as nobody, hasn't done this act before him." But due to his higher knowledge and his excellence as all the world will follow him so for this purpose his desire will be fulfilled. " So for this reason

Imam Abu Hanifa was allowed to enter into Holy Ka'ba. Imam Abu Hanifa and his friends stood inside and did intention of two Rakats (one Rakat = one set of standing, genuflexion and prostration in prayer) of prayer and put the left leg on the right leg and was completed the recitation of half portion of the Quran and then Imam Saheb put the right leg on the left leg and he was completing the recitation of another half portion of the Quran there. After the prayer, he started his supplication which is as follows.

" Oh: Lord of the worlds, the rights of His worship he could not fulfil. Also, he could not recognize Him well as per its requirements. So overlook this humble person's defect in the service." There was a divine call in which it was said " Oh: Abu Hanifa he was recognized as well and he was made too much Our service. We forgive him and all the persons who will follow him till the day of judgment." Upon saying all these details Sheikh of Islam said due to the grace of Allah, he is also follower Imam Abu Hanifa.

Khaja Saheb told Khaja Yousouf Chisti did not sleep for a period of 40 years and his holy body could not touch the earth for this reason. Khaja Saheb continued his discussion and he said Khaja Ahmed Chisti stayed in his prayer for a period of 30 years in the night time. Every night he used to recite two Quran in two Rakats of the prayer. Khaja Saheb continued his discussion further and he said it is known that he was seen Allah in his dream and upon this he did not sleep in the rest of his life. After this event he was living for a period of 70 years. When his last time was nearer than one pious person saw him in his dream and he was asked him how his condition.? And how he is leaving?. Then he told him "He was leaving the world like a brave person. Oh: dear ones, the event of his dream was happening 70 years ago, but

he did not tell this matter to anybody. At this time also while falling in the pleasure of the dream and he is leaving the world."

Khaja Saheb told " Oh: Darwesh there is light also in this world and also light on the pathway of paradise and in the paradise. Khaja Saheb told " One who will stand for the prayer in the night and who make supplication, then his prayers are accepted by Allah. And one who will desire for Allah and then Allah will also be happy with him."

Khaja Saheb told " Once he was travelling towards Bukhara there and he was seen one pious person who was very pious and a man of position and in his company he was living there for a period of some time. He was watching that he was standing in the prayer in every night. It was also heard that he was standing in the prayer since 40 years and during this period of time his body did not touch the earth."

Upon the above discussion and explaining of the above benefits Khaja Saheb was engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

14.
The excellence of Sura Fateha and Sura Iqlas

Khaja Saheb told by his holy tongue that Khaja Yousuf Hasan Chisti wrote in his magazine one saying of the prophet of Allah that "One who will recite Sura Fateha and Sura Iqlas at the time of sleeping, then he will be waking up among the persons of the custodian on the day of judgement and he will reach first into the heaven after the prophets of Allah. At the time of entering into the paradise he will be finding his place at the nearest of the prophet Jesus (A.S.).

Khaja Saheb continued his discussion and he said as per tradition which is reported by Mohammed Arishi that one who will recite one time Sura Alhamd and three times Sura Iqlas then he will become free from the sins so he will be as clear as he was just born from the womb of his mother.

Then he said " In the book '*Hadiqa*' it is written, and which was seen by him a tradition narrated by Abu Hurara and Ibne Umar that "One who will recite Sura Awuhal Kafirun at the time of sleeping then 1000 persons will witness in his favour in the paradise."

Then, once he told he was present in the service of his master Haji Saheb and at that time he was seen one pious person in the mosque of Badakshan and that person was known there as Khaja Mohammed Badakshani. He was used to be too much busier in the remembrance of Allah. From him he was heard that "One who pray two or four Rakats at the time of sunrise, then he will be rewarded the Hajj and Umra reward (Thawab) in his account of deeds." It is mentioned in the saying of the prophet of Allah that "One who will pray four Rakat at the time of sunrise, which is very best than giving away of his all wealth on the way of Allah as charity."

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

15.
The unique graces for the persons of the paradise

Khaja Saheb told by his holy tongue that he was seen in the book of exegesis of Imam Shafi in the chapter about the paradise in which it is mentioned that the person asked the prophet about food provision in the paradise. The prophet told him by swearing in the name of Allah who made him his prophet that "In paradise the person will eat his food provision along with him 100 hundred persons there and he will live along with his family members there." Then the person asked the prophet upon eating of the food provisions is there will be answering the call of nature. The prophet told them that " Yes, but there will be discharge of perspiration which will be more scented than musk and nothing will be remain in the stomach." In the paradise the life will become such that there will no death at all there. There will be youth period always and which will never turn into the old age period. The dwellers of the paradise will be under the fresh grace of Allah. There will be an increase of graces of Allah always on them.

Upon this Khaja Saheb told "One who wants to get all these graces, then he should recite Sura Iqlas 100 times after the morning prayer and continue it always then there will be more graces on him." When asked by the prophet of Allah is there possible for the parents and their children to meet each other in the heaven there?. The prophet told "

"(جنات عدنٍ يدخلونها ومن صلح من أبآئهم وازواجهم وذريتهم
والملائكةٍ يدخلون عليهم من كل بابٍ)"

Yes, when the parents and the children want to meet each other then they visit their palaces on the heavenly horses."

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left

from the meeting place.

16.
The rules of entering the mosque

Khaja Saheb told by his holy tongue that in the saying of the prophet it is mentioned that one who enter into the mosque, then he should put his right leg and he would say "

"(توکلت علی اللہ لاحول ولاقوۃ الا باللہ من الشیطٰن الرجیم)"

" I have placed my trust in Allah. There is no power and no might except by Allah. O: Allah, protects me from Satan the outcast." Then he should pray for which Allah will reward him of 100 Rakats for each Rakat. Allah will forgive his sins. For his each step he will be rewarded position in the paradise and in his name one palace will be constructed there."

Khaja Saheb continued his discussion and he said " One who will go to the mosque. And if he will say "(من الشیطٰن الرجیم)" then the Satan will be saying that while saying this phrase he was breaking his waist. So for this reason, in his record of deeds the reward of one year of worship will be recorded by the angles. Upon leaving the mosque when he will recite this phrase, then he will get a reward of 100 good deeds for each and every hair on his body and in the paradise his position will be upgraded by 100 times.

Khaja Saheb then continued his discussion and he said " Imam Zaid Wabsi Zinda Rasti was written in his book that one who will enter into the mosque and will put his right leg in the mosque then his all sins from the beginning to the end will be

forgiven by Allah.When he will go outside of the mosque and will put his left leg then the angels will say “Oh : Allah looks at him and fulfil his desires and wishes and make his perpetual place in the paradise.”

Khaja Saheb then said “He was seen in the magazine of Khaja Marshi in which it was written that Sufiyan Suri was entered in the Holy Ka’ba in Makkah without respect of the holy house and he was putting his left leg instead of the right leg and for this reason of disrespect his name was becoming famous as Suri (ox).

Upon the above discussion and explaining of the above benefits the Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

17.
The giving away of the wealth and charity

The discussion about the world and accumulation of wealth was started. Khaja Saheb told by his holy tongue that the man should not look at the world and never go near the world and whatever he will get then he should spend on the way of Allah and he should not keep with him.

Khaja Saheb told he was heard from the tongue of Khaja Yousuf Chisti that the thanks of wealth is payment of the charity and the thanks of the religion of Islam is to say (الحمد لله رب العلمين). and one who will say (الحمد لله رب العلمين). then he will give thanks to the religion of Islam. One who will pay Zakat (Islamic religious tax)

and charity, then he will fulfil the rights of the wealthy. Then the discussion about bad habits of the boys was started.

Khaja Saheb said the prophet said that when the children weep, then the Satan will strut their ears so they then began weeping. So those parents who beat their children and then the sin will be written for them. Khaja Saheb said it was mentioned in the saying of the prophet that small children will not weep unless the Satan will not trouble them. But when the child weep, then we should say (لاحول ولاقوۃ الاباللہ العلی العظیم). So in this matter, there is good news for you that the child will be silent due to recitation of this supplication.

Then Khaja Saheb said " It is not good the greediness of the learned persons especially for the Muslim person. So the learned persons said that "The greediness should be taken out from the hearts." When there will be removed of the greediness of the heart, then we will be eligible for the paradise."

Again Khaja Saheb said the greediness of learned persons is too much. But their greediness is not concerned about the world. But their greediness is concerned with the thing and if there will be looked upon it, then there is no damage from it.

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

18.
Sneeze and rewards of Allah

Khaja Saheb said with his holy tongue that in the saying of prophet of Allah it is available that if the Muslim person sneezes

and he will say (الحمد للہ رب العلمین). then Allah the most Beneficent and Merciful will forgive all his sins. In the paradise his position will be given. In his record of deeds the reward of freeing one slave will be added. When he will sneeze second time, then Allah will free his parents from the hell. When he will sneeze third time, then it should be thinking in this matter that he is suffering from the cold. Oh: Muslim you should give the reply of the sneeze by saying (یرحمک اللہ تعالیٰ) and it will expatiate of the sins and it will also increase the position. The sneeze will work as the veil in between the fire of the hell and 1000 good deeds are recorded in the account of the deeds and on the day of judgement these things are placed in the pair of scales and which will become heavier with the weight than Arsh (empyrean) and Kursi (chair) of Allah.

One who will reply for the sneeze and say one time (الحمد للہ رب العلمین). then Allah will grant him neighbourhood of the prophet and also he will get one city in the paradise. Khaja Saheb then told first time who sneezed was prophet Adam (peace be upon him). At time angel Gabriel was near him and who said (یرحمک اللہ).

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

19.

The excellence of Azan (prayer call) and Moazan (one who shouts the call to prayer)

When the discussion about Azan (prayer call) was started, then Khaja Saheb told by his holy tongue that Ali Ibn Abi Taleb

(R.A.) was asked by the prophet of Allah so he told him " Oh: Ali one who make prayer call and his reward is known to Allah the Beneficent and Merciful." But the prayer is Hujat (argument) for my Ummat (nation) and its exegesis is that when Momin (faithul) say (اللہ اکبر) (اللہ اکبر) then he says like this that he made Allah his witness, Oh: Ummat of the prophet Mohammed (peace be upon him) should present in the prayer and leave the dealings of the world.

When he will say (اشھد ان لا الہ الا اللہ) then he will say he made this phrase and the angels as witness that he was informed them about the prayer time and there is no big information than this.

When he will say (اشھد ان محمد رسول اللہ) then he will say that he is witnessing that Mohammed (peace be upon) who is the prophet of Allah. When he will say (حی علی الصلوٰۃ)، then he will say, Oh: Ummat (nation) of prophet Mohammed (peace be upon), he was declared upon them the religion so they should obey the commands of Allah and his prophet. Allah will forgive all their sins. Because the prayer is a pillar of the religion. When he will say (حی علی الصلوٰۃ)، he says Oh: Ummat (nation) of prophet Mohammed (peace be upon him) that the doors of mercy were opened for them. Stand and take share from them. Because for them there is paradise in the both worlds. When he will say (اللہ اکبر اللہ اکبر)، then he says he made his witness Allah and his mercy. Oh: Ummat of prophet Mohammed (peace be upon him) present in the prayer and leave the dealings of the world. I have declared this that you should obey Allah and his prophet's commands and perform the prayer. So that Allah will forgive your sins. You should remember in this matter that no deed is equal with the prayer.

Those who will not perform prayer, then they will be ashamed

in this matter. When one who will say (لا الہ الا اللہ) then he will say that the custody of the world and sky is resting on his necks. One who will accept this responsibility and try in this matter, then he will become successful in this respect."

Khaja Saheb continued his discussion further and he said he was asked by one pious person in Baghdad and who told him to giving reply of the prayer call is expiation of the sins. One who will obey Allah and his prophet in the mosque then he will be proceeding to the heaven with truthful and martyred persons and he will become the friends of the prophet Dawood (A.S.).

Khaja Junaid of Baghdad wrote in his book *'Umda'* that for the answering of prayer call will enable for the intercession of the mankind on the day of judgement. So the person one who will hear the prayer call and perform the congregational prayer behind the Imam (leader) then he will get a reward of 300 Rakat for each and every Rakat and for each and every Rakat one city will be established for him in the paradise. Khaja Saheb said the prophet of Allah will not be in the agreed condition with following five kinds of the persons.

1. The person who lapses the Friday prayers.
2. The person who sells the freed slaves.
3. The person who does trouble with their neighbours.
4. The person who snatches away something illegally from other persons.
5. The person who does cruelty to their family members.

Khaja Saheb said those who answer the prayer call of Moazan then angles will request for his forgiveness and convey Salam to him so he will get salvation without accountability, and he will be sent to the paradise.

Khaja Saheb said to say Takbir (praise of God, repetition the words Allahu Akbar) as per his style. Allah is there in between of your two eyebrows and the place is before your chest so you should remember that Allah is watching him and his two legs are on the pathway of the paradise. Think the paradise is on the right side and the hell is on the left side. It is required to say Allahu Akber (praise of God) with thinking to recite the Quran and perform Ruku (bowing in the prayer) with the humility and go into prostration with modesty and then sit and to recite supplication of Attahiat in the prayer. So the angles will pray for his forgiveness till he says Salam at the end of his prayer.

The benefits of legitimate subsistence

Khaja Saheb said to eat legitimate subsistence and wear legitimate dress and do repentance and do not wear illegal dress. When one who does like this then one door out of its seven doors of the heaven will be opened for him and his prayers will be accepted by Allah.

The benefits of reading of the Quran

Khaja Saheb told to read the Quran repeatedly. It is also expiation of the sins. It is veiled for the fire of the hell. And one who will busy in the reading of the Quran then for him Allah will open the doors of the paradise for him. For every fear one who will read the Quran then Allah will create one angel who will read glorification (Tasbih) till the day of judgement. Nobody is not close to Allah as such person, one who will learn the knowledge and who will read the Quran frequently.

Khaja Saheb said " It is compulsory for you that you should read the Quran and learn it. The prophet of Allah said, " One who reads one verse out of the Quran and which is better than a good

deed. And when he will be dying, then for the friendship of the reading of the Quran will be left in his heart and so he will enter into the ear of the angel in the shape of the good deed. The angel will bring for him one tangerine from the paradise and ask him to read and that person will say that he did not read in the world. But the angel will say read, this orange is sent to you as a gift from Allah. Then when one who will recite the Quran from the beginning to the end, then the angel will say there will be no punishment of the grave and on the day of judgment for you and you will be in the neighbourhood of the prophets of Allah.

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

20.
Who is Momin (believer).?

When the discussion about Momin was started Khaja Saheb told by his tongue that Momin is that person one who is friend of the following three things.

1. Death
2. Darweshi
3. Fateha

So one who will become a friend of the above three things, then the angels will become his friend and he will be given the reward in the paradise. Khaja Saheb said “Allah keeps Darwesh as his friends. The Momin persons belong to the friends of Allah.

Khaja Saheb continued his discussion further and he said “Anas bin Malik says one who possess 8,000 Dirhams with him,

then he will become wealthier person and others who possess an amount less than the above amount then he will be called Darwesh person. Those who possess no amount with them, then they should give thanks to Allah day and night. And then they will get the status of prophet Ayub (A.S.).

The person who deserved the mercy of Allah

Khaja Saheb said he heard by the tongue of the Maudaud Chisti that Allah will look three groups with the look of his mercy and they will be under the shadow of His Arsh (empyrean).

1. The people who always have courage with them.
2. Those who keep happy the neighbours and women.
3. Those who fed the Darwesh and indigent persons.

Khaja Saheb told the prophet of Allah said, " The prayer is best and on the second position is charity. And on the third position is reading of the Quran.So one who will follow and try for the above things, then he will belong to my Ummat (nation) and he will be rewarded the paradise."

Khaja Saheb said Hazrat Ali Ibn Abi Taleb (R.A.) told that prophet of Allah was discussed too much about the neighbouring persons so there was doubt which came into his mind so he was asked the prophet of Allah whether on the death of the neighbour his neighbour can become his heir in his properties or not?. The prophet said "Yes, if there will be no heirs will be there. "

Khaja Saheb said the prophet of Allah said that "One who behave well with great kindness with the neighbour, then if Allah wills he will be with me and he will get the reward of the paradise."

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of

Allah. So for this reason the well wisher and all other persons left from the meeting place.

21.
The fulfillment of the desires of Momin (believer) persons

Khaja Saheb told by holy tongue that Allah will be happy with that Momin person, one who will fulfil the needs of the Momin person. He gets his reward of the paradise. On who will respect the Momin person then he will be getting a position in the paradise. Allah will forgive all his sins. If somebody will set the footwear of the other person or he will take out thorn from the leg of the other Momin person then Allah will include him among the truthful and martyr persons.

Khaja Saheb continued his discussion further and he said some categories of the Mashaiq (learned) persons said " If suppose any person is busy in the recitals or in the worship and at that time if any needy person will come there and wants to meet him so it is compulsory for him to leave all his engagements and he should attend his work. In this matter try his level best to help him. There is one saying of the prophet of Allah is that " One who will fulfil his Momin brother's need, then Allah will fulfil his needs of this world and the other world. On the day of judgement he will be sent to the paradise and he will become the neighbour of the prophet Adam (peace be upon him). "

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the invocation. So for this reason the well wisher and all other persons left from the meeting place.

22.
The signs of the last days of the world

Khaja Saheb told by his holy tongue that the prophet of Allah said, “When the last days of the world will come then the learned persons will be beaten like thieves and the learned persons will be called Munafiq (hypocratic) persons and the Munafiq persons will be called as the learned persons.”

Again Khaja Saheb told “ One who will learn knowledge, then Allah will command to include his name on the topmost list of the pious persons of Allah.”

There are two kinds of infidelity

Khaja Saheb told “ As per the tradition of the prophet narrated by Ibn Abbas that infidelity, faith (Iman), Nifaq (difference) and knowledge all these have two kinds. There are two kinds of infidelity which are as follows.

1. The infidelity which is done against the graces of Allah. For example, not to pray with a congregation in the mosques, not to benefit the person suffering from diseases and the Muslim. But for these things nobody will not go away from the Iman (faith).
2. To go away from the faith and leave the things of obligation and for these matters he will be gone away from the faith.

There are two kinds of Iman (faith)

1. The Iman of infidel persons. Those who will accept faith on the tongues, but they will have doubt in their hearts. This is a work of infidel persons.
2. The special faith (Iman) which the Momin persons certify by their tongues and hearts. Such type of Iman (faith) will be available to the pious persons by their luck and it is not available

to other persons.

There are two kinds of religion of Islam.

1. When one should busy in the worship of Allah then he should not have doubts in this matter. When one who would prostrate to Allah, then he should think Him one from his tongue and heart. So this is called pure Islamic religion.

2. In which one who will say by his tongue that he is Muslim person, but he will keep infidelity in his heart. There will be no fear for him about what will be happening to the religion and what shame he will face in this matter.

He should say whatever is there on his tongue and to live among the person with the witnessing of (لا اله الا الله) and such person will be kept away from the hell.

There are two kinds of Nifaq (hypocrisy)

1.One who will accept Haram (illegitimate), halal (legitimate), Amar (command) and Nahi (prohibition) and he will engage in the sins and do bad deeds, but he used to keep hope and fear and repentance from Allah and also he used to hope that Allah knows him as a sinner.

2. One who will accept Haram (illegitimate), halal (legitimate), Amar (command) and Nahi (prohibition) by his heart and think in his heart that prayer, fasting, Zakat (Islamic religious tax) are acts and if he will do these acts then he will get reward of these things. These acts belongs to Nifaq (hypocrisy) and its reward is the

punishment of the hell.

There are two kinds of knowledge

1. The special knowledge which should be getting for the sake of Allah.
2. The general knowledge. If one person who will hear one phrase of knowledge which is better than the worship of one year. If one who sits in a place where there will be discussion about knowledge then he will be getting a reward of freeing one slave in this matter. The knowledge is a guide for the blind people towards the paradise. Allah, the Most Beneficent and Merciful will not destroy the knowledge in both of the worlds.

There are two kinds of deeds.

1. The deeds which are done for Allah, and these are called the special deeds.

2. The deeds which are done for show of the other persons and there is no reward for these acts and doing such things is not good.

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

23.

The death and remembrance of the prophets of Allah.

Khaja Saheb said with his holy tongue that the prophet of Allah said, " The remembrance of the death is better than standing in the worship of the day and night and the other extra worships." Khaja Saheb again said " Among ascetic (Zahid) persons best

asectic person is one who will keep remember about his death. He should always busy for the preparation of the works of the grave, then he will look at the green lawn of the heaven in the grave."

Khaja Saheb again said " One who will remember prophet Adam (A.S.) among the prophets, and then he should recite three times "Salwat Allah Alayhe" then Allah will forgive all his sins if they are more than the river and he will be in the neighbourhood of prophet Ayub (A.S.). One who will remember prophet Dawood (A.S.) and then he should recite three times "Salwat Allah Alayhe" on him, then he can enter into the heaven from any door, whichever he likes." Khaja Saheb again said " For the sake of remembrance of the prophets, Allah will prohibit the fire of the hell on his Hift Andam it means the seven outer portions of his body like head, chest, belly and four limbs."

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

24.
The sending of the lamp to the mosque

The discussion about sending the lamp to the mosque was started. Khaja Saheb said with his holy tongue that Hazrat Ali Ibn Taleb (R.A.) said "One who will send the lamp to the mosque for one night, then his one year's sins are forgiven by Allah and one year's good deeds are recorded in his record of the deeds and in the paradise one city will be constructed for him there."

One who will send the lamp to the mosque for a period of one month continuously, then from the command of Allah all doors of the paradise will be opened for him and he can enter into it

from any of the doors which ever he likes. Before his death he can see his place in the heaven. He will become a friend of the last prophet of Allah.

Khaja Saheb said again " He was heard by the holy tongue of Khaja Yousuf Chisti that "One who will send the lamp to the mosque and when there will be its light there, then all angles will pray for his forgiveness and it is called Hamlatal Arsh (assault of the empyrean)."

25.
The feeding of the Darwesh persons

The discussion about Darwesh persons was started. He was told by his holy tongue that the prophet of Allah said "Those people who will feed the Darwesh persons, then they will become free from all his sins."

Who has been deprived from the heaven.?

He said " There are three kinds of persons who will not come towards the paradise."

1. When the Darwesh persons will speak the lies.
2. When the wealthy persons will become miserly.
3. When the merchants will involve in the embezzlement.

For the above reasons they will be given severe punishment in this matter. When the Darwesh persons will become liars and the wealthy persons will become miserly and the businessman will involve in the embezzlement, then Allah will take away blessing from the world.

Khaja Saheb said " One who will recite the following after every prayer, day and night one time of Sura Yasin and Ayatul

Kursi one time and Sura Qul Walhu Ahad three times then Allah will increase his age and his wealth. On the day of judgement he will find easiness on the pathway of the paradise and at the place of accountability.

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

26.
The lengthening of the edges of the Salwars

Khaja Saheb told by his holy tongue a tradition of the holy prophet of Allah narrated by Hazrat Ali Ibn Taleb (R.A.) that '"One who will increase in length of the legs of a pair of the Salwar (a pair of light, loose trousers with a tight fit around the ankles; worn by men and women from the Indian subcontinent) is the sign of the Manfiaq (hypocrite) persons."

One who will increase in length of the legs of a pair of the Salwar and he will increase it up to the legs, then such person is a disobedient of Allah and his prophet.

Khaja Saheb again said " One who will increase in length too much the legs of a pair of the Salwar and it will hang under the leg, then the angels of the sky and earth send disgrace on him. In lieu of the each hair on the body of that person one house will be constructed for him in the hell. And Abu Hurara said "One who tie long Tahband (sheet used as a garment for lower part of the body) he is Munafiq (hypocrite) person. Khaja Saheb again said, " There will be disgraced on the two groups of persons which are as follows.

1. One who wears long sleeves.

2. One who wears long legs of a pair of the Salwar.

Khaja Saheb continued his discussion further and he said " There should be no extravagance to wear clothes on the body. Because the prophet even prohibited for the extra coffin cloth for the dead person. There will be punishment for the following two things.

1. For the excess of the coffin cloth.
2. For lengthen the legs of a pair of the Salwar

27.
The helplessness of the learned persons in the last days of the world

Upon the discussion about the learned persons Khaja Saheb said with his holy tongue that " In the last days of the world the wealthy persons will become stronger and the learned person will work hard and face much difficulty to earn a livelihood. There will be riots in the world. On the earth and on the mountains there will be difficulties and problems for happy social life for them."

Khaja Saheb told again that "The wealthy persons will become very strong and the learned person will become helpless. Then at that time Allah will take out blessing from the mankind. The cities will be deserted at that time. Also, there will be rioting in the religion. So you should remember that these people will be belong to the hell.

Khaja Saheb continued his discussion further about charity and he said to pay charity to such person one who will keep host the darwesh persons. Then he will get the reward of ten times. For giving charity to nearest relatives, then there will be getting a reward of 1000 times. So it is compulsory for the man to offer his

charity in that way which will bring the pleasure of Allah.

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

28.
It is obligated for the repentant

Khaja Saheb continued his discussion and he said there is a command in the holy book of Quran "(يايها الذين أمنو اتو بؤ الى الله توبة نصوحاً)" "Oh: the people of faith do repent and come back towards Allah as He will accept your repentance."

Khaja Saheb again said that he was seen in the book *'Hadiqa'* that it is an obligation for the Muslim persons for the repentant.

Khaja Saheb again said "When prophet Adam (A.S.) was arrived in the world and he was requested in the court of Allah and he said " Oh: Lord of the worlds you have posted the Satan upon him. And he does not have the power to prohibit him. There is a command from Your side that due to Your divine help which will protect him and his children then he will never have gotten control upon them."

The End.

2.Dalail Arifin

Mausoleum of Hazrat Khaja Qutubuddin Bakhtiar Kaki

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Preface

This is a very old book written by the great Sufi Saint Hazrat Khaja Qutubuddin Bakhtiar Kaki Oushi about the speeches (Malfuzat) of advices and discourses of his spiritual master Hazrat Khaja Moinuddin Chisti and which was translated from Persian into Urdu language and the first time I was translating this book into English.

This translation of the most ancient and celebrated Persian magazine on Sufi'ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a small book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سَالِك), a mureed is an initiate into the mystic philosophy of Sufism and all these details of advices by the spiritual master Khaja Moinuddin Chisti and are added in this book by great Sufi Saint Khaja Qutubuddin Baktiar Kaki Oushi And also in this book there are some great achievements which are not yet known to the general person are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this magazine's first page and will not stop its reading till they will reach its last page as in this magazine some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 800 years ago.

Even though this is small book, but due to its importance it is

so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book '*Muslim saints and Mystics'* (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this magazine is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in India, but he was also a great author of several books including Dalil al-Arifin, in he which deal with the Islamic code of living.

So in brief he was a great Saint of his time in the Indian sub-continent and who did many great endeavours for the preaching and propagation of Islam in Delhi city upon becoming the caliph of Hazrat Khaja Moinuddin Chisti Ajmeri and he did the endeavours for the Islamic mission with the hopes of its expansion to other adjoining and distant territories and there was

no such personality during his time.

It is my great honour and pleasure to translate this book from Urdu to English, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book 'Tadhikra Awliya' (*Muslim Saints & Mystics),* Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

The Dalail Arifian by Khaja Qutubuddin Bakhtiar Kaki

This is magazine of affliction and in its manuscript available the speeches of the king of Mashaiq (learned persons), the ruler of the Salikin (mystic persons), the leader of the pious persons, and the Qutub (highest cadre in spiritual pivot at axis) of the pious persons, the sun of Fakirs (Darwesh persons), a seal of the Mujtahadin (One who has thorough knowledge and experience of law), the helper of the Ummat (nation) and the religion, Sheikh Khaja Moinuddin Chisti and whose advises and discourses collected and presented in this magazine, which is named as '***Dalil Arifin'*** and it is divided into four parts.

1. Fakhr (indigence) and its reward
2. Letters and Tasbih (glorification)
3. The recitals
4. Sulook (mystic initiation) and its benefits

1.
The indigence and its rewards

On the 5th Rajab in the year 514 Hegira, this Darwesh and weak person Qutubuddin who belonged to the slave to the King of Mashaiq (learned) persons and the Sultan of Salikin (mystic persons) Khaja Moinuddin Hasan Chisti.

When this slave was getting the chance of kissing the feet of the sky and ability Sheikh Khaja Haruni in the mosque of Abu Lais Samar Qandi in Baghdad. The Sheikh was kind enough with me and honoured to accept my pledge (Bait) there and he was also kind enough with me and put on my head the four ends Turkey cap and on that day Sheikh Shabuddin Mohammed Saherwardi, Sheikh Dawood Kirmani, Sheikh Burhanuddin, Mohammed Chisti, Sheikh Tajuddin Mohammed Safhani were present there in the meeting. The discussion about prayer was in progress. The Sheikh told by his tongue that in the prayer only one can become closer to Allah.

So prayer is called the Meraj (accession) by the Muslims. Which is available in the saying of the prophet of Allah. " Alsalt meraj al-Muslimin." And its status is more than all other things. The meeting of Allah starts with the prayer. Then Shiekh told prayer is secret matter which the person disclose with Allah. The disclose of the secret in which it is required the closeness of the somebody. That person who will get closeness and who is eligible for the secret. This secret could not obtain without the prayer.

There is saying of the prophet of Allah " Almusalli Neji rabbahu " it means one who pray, then he will disclose his secret with Allah. Upon this Sheikh addressed to me and he said " When he was become the disciple of Sheikh Khaja Haruni and he was in his service for a period of 8 years without taking any rest in this matter and he never used to see day and night. When he used to

travel with his Sheikh then he used to carry the sleeping clothes and the tiffin basket and accompanied with him. When he realized my service, then he was awarded me such grace and there is no limit on it. ”

To follow the instructions of the (Pir) spiritual master

Then Sheikh told whatever he got by his service of the spiritual master only. So it is compulsory for the disciple that he should follow the instructions of the Pir and he should not exceed in this matter. Whatever instructions were given in this matter about prayer, glorification and daily recitals, then he should hear the instructions carefully and should act upon these instructions so that he could get position in this matter. Because the work of the spiritual master (Murshid) is used to adorn the disciple. Whatever the master will say will help the disciple to enable him to get perfection in this matter.

Who has been deprived of the intercession

Khaja Saheb afterward said that in the book of exegesis of Abu Lais Samarqandi it is mentioned that daily two angels are sent down from the sky. One who stands on the top of the Ka’aba and who will call “Oh: the persons and fairies listen and understand well that one who will not fulfil the duties of Allah then he will not be free from the rights of Allah.” The second angel will stand in the pulpit of the last prophet of Allah and he will call “ Oh: the men and fairies, to know well that one who will not follow the practice of the prophet and exceed in this matter, then he will not be eligible for the intercession.”

The washing of the fingers at the time of ablution is as per Sunnah

Afterwards he said that he was present in the mosque of Kikri in Baghdad among the pious persons. There was discussion of washing of the fingers at the time of ablution was in progress and he said it is as per practice of the prophet of Allah. Because it was available in the saying of the prophet that he was asked for the washing of fingers at the time of ablution. But one who did washing of the fingers at the time of Abdust (water for washing anus and hands after evacuation) then Allah will be kept free his fingers due to the intercession.

Again Sheikh said once he was with Ajal Sherazi in some place. The time of prayer of Maghrib (sunset) was started. Khaja Saheb was started doing fresh ablution. By chance he was forgetting the washing of the fingers. So by invisible source an angel gave a divine call in which it was said " Oh :Ajal, you are claimant of the friend of our Mohammed (peace be upon him) and belongs his Ummat (nation) but you are leaving his Sunnah (practice)." Upon this Khaja Saheb was sworn and he was told " From that time till his death he will not leave any Sunnah (practice) of the prophet."

Upon this Sheikh said once he was finding Khaja Ajal Shirazi in the condition of hesitation and asked him in this matter so he said "One day when he was ignored the washing of his fingers and due to this mistake from that time, then he is in the condition of worry and upset that how he will face the prophet of Allah on the day of judgement."

Afterwards he said in the book '*Salwat Masoodi'* a tradition mentioned as per narrated by Abu Hurara in Fiqa (Islamic law)

of Sunnah it is available that the washing of every part three times is according to the practice (Sunnah) of the prophet of Allah. As per saying of the prophet of Allah "The washing of every part three times is my Sunnah and this is also Sunnah of the previous prophets of Allah. To add more on this is injustice."

Upon this he said " Khaja Fazil Ayaz while at the time of ablution washed his hands two times only and then he was praying. On that night he was seen the last prophet of Allah in his dream and who said " He was surprised to see that there was a defect which is left in his ablution." So he was waking up due to too much fear in this matter. So he was made fresh ablution and prayed again. Due to expiation of this mistake he was prayed daily 500 Rakats (one Rakat is equal to one set of standing, genuflexion and prostration) for a period of one year as a recital.

The benefits of sleeping with ablution

Then he said Arif (mystic) persons are belong to the persons of grace. They used to drown in the love of the friend. He writes in his Sharah (exegesis) that one who sleeps in the night with ablution then there will be command of Allah to the angels to be with him. Till morning they will pray " Oh: Allah forgives that person as he was sleeping with cleanliness."

He said again in this matter that in the Sharah (exegesis) of Arif persons it is mentioned that when a person sleep with cleanliness then the angles take his soul under the empyrean of Allah. And there will command " To wear it the robe of light." When it will prostrate there, then there will be commanded to take back the soul from there. Because he is a pious person as he was sleeping with ablution."

One who sleeps without cleanliness then his soul will be

returned back from the first sky and it is said there " This person is not eligible so the angels will not take his soul to the upper side as this type of person is not eligible to prostrate before Allah."

Then he told by his holy tongue that Faqhia wrote that the prophet of Allah said, " Al-Yamim Lil kul akal Wal wajha yasar magad" and its translation is "The right hand is for the eating food and washing of the face of the body and the left hand is for Istanja."(Cleaning after a natural evacuation)

Then the discussion started about how one person should enter into the mosque, and then, according to the Sunnah of the prophet, the person should put his right leg first in the mosque there and when he will go out of the mosque then he should put his left leg out of the mosque."

Upon this he said once Sufiyan Suri was entered in the mosque and by mistake he put his left leg in the mosque first. So there was a divine call in which it heard " Oh: ox this is not the proper way to enter the house of Allah "and from that day he was become famous with name of Khaja Sufiyan Suri.

The reality of Arif (mystic)

Afterwards the discussion about the Arif person was started. He said Arif is such person who knows all about the worlds and with his wisdom he can create more than 100,000 meanings and he can explain in this matter. He can reply about all things relating to the significance of the love. He will swim in the sea of innermost and wisdom so that he can take out from there the pearls of secret of Allah and the light of Allah and to present there to hard working jewelers. So that when they see these things and like them. So this is an Arif person without any doubt.

After this, on this situation he said Arif person will be always

busy in the zeal of love and he will live in condition of surprise by the divine power of creation. And if he will stay, then also he will be in the condition of thinking about the friend and if he will sit then he will remember his friend. If he will sleep then also he will be in the condition of surprise due to thinking of his friend. If he will wake then he will Tawaf (circummubaltion) around the veil of the greatness of the friend.

The blessing of the prayers of Israqh (mid-morning)

Then he said the persons of love when they performed the morning prayer, then they used to sit on the prayer mats waiting for the sunrise so that they wanted to be accepted by their friend and so that there should be graced with celestial illumination (Tajalli-e-Ilahi) on them.

Again Sheikh said "When one person who will perform the morning prayer and waits there on the prayer mat, then there will command to the angel to come near him and to pray for him till he will not leave from there."

In this situation he said in the book "*Umda"* Khaja Junaid of Baghdad wrote which is sign of secret of Allah that when the prophet of Allah saw the Satan in grief condition and he was asked him the reason in this matter." He told him there will be four groups among his Ummat (nation).

1.Moazan, who shouts the prayer call (Azan).

For this reason one who shouts it and one who hear it and who will busy in replying the phrases of the Azan. So all who shout and hear it, will be forgiven by Allah.

2. The one who left the house for Jehad (religious war) and when they will say Allah Akber (Allah is great) and with the sound of their hoofs of their horses and when they will fight then there will

be a command for forgiveness for such persons along with their family members.

3. The group who earns their livelihood with the legal source. The Darwesh person who spends their lives by earning of livelihood by legal means and also maintaining others by such income then Allah will forgive them.

4. This group who will sit on the prayer mat after performing the morning till the time of sunrise. Then they will perform the Israqh (mid-morning) prayer.

Then Satan said " Oh: the prophet of Allah, that day when he was in the angelic world and he was seen there and it was written on the tablet that one who will busy in the worship of Allah after the morning prayer and after this then he will perform the Israqh prayer then Allah will forgive him along with 70,000 his relatives and he will be freed from the hell."

Afterwards this he said " He was seen in the book *'Fiqa Akbar'* a tradition narrated by Imam Abu Hanifa Kofi that one coffin thief who was engaged in this work for a period of 40 years and he was dying at last and he was seen in the dream that he was walking in the paradise. When he asked the reason in this matter and he told that "He was having one habit with him that he used to perform the morning prayer and he used to sit there in the remembrance of Allah till the sunrise time and then he used to perform the Israqh prayer. As Allah is used to accept small things and He used to giver of many things and for this blessing Allah forgave him. He was ignored my deeds, but he was giving me such a great status."

On this situation he was told " When Arif person will be in that condition then he will be busy with that thing, then at that time if there will be present many 1000 angels, Jinns and strange

things before him but he will not look at them. He will look at such things which were sent down to him. One sign of Arif person is that he will remain in the condition of smile always. When he will smile, then he can see the trusted angles in the angelic world there. So whatever discloses from them will be the reason of his smile in this matter.

After this he said " In Irfan (intimate knowledge of Allah) there is a condition and when such condition will prevail upon him, then in one step he will cover the distance between the empyrean and the veil of greatness and from there he will reach to the veil of magnificence and upon this in the next step he will come back to his previous place."

Then Khaja Sahib was weeping and has tears in the eyes and he said this is the lowest rank of Arif persons.

But those who are perfect persons, then their position is only known by Allah and up to where they can go and where they will reach and when they did come back from there is not known.

2.
Janabat (pollution resulting from the coition) and cleanliness

On the Thursday the wealth of the kissing of the feet of the Sheikh was available to me. At that time the discussion about Janabat (pollution from coition) was in progress in the meeting. Moulana Mohammed Bahauddin Bukhari and Moulana Shabuddin of Baghdad were present in the service of the Sheikh. Khaja Saheb said with his holy tongue that there is Janabat inside of the every hair of the person. So it is compulsory that the water should be provided inside of the hair where there is coition, so that the hairs should get wet in this matter. If any hair is left without water, then it will fight with him on the day of judgement.

Khaja Saheb said he was seeing in the book *'Fatwa Zahiria'* that the mouth of man is used to live clean during the condition of Janabat and when he will drink the water or other things then those things will not become impure for this reason. In the following conditions the mouth of a person will remain pure.

1. Junbi (the person in the condition of the pollution from coition)
2. Haze (mensuration course)
3. Momin (faithful) person
4. Infidel person

In this connection he said " Once the prophet of Allah was sitting then at that time one companion stood and asked him " Oh: prophet of Allah, if one person who will be in the condition of Junbi (coition) and if there will be winds of heat and due to this reason by sweat the dress will become wet and in this case the dress will become un-clean or not.? He said "No" it will not become un-clean. Upon this condition his mouth will also remain pure for both the Muslim or infidel person, and if saliva will touch with the cloth, then the cloth will not become un-clean.

After this, on this topic he said " He was heard by Sheikh Khaja Haruni that when prophet Adam (A.S.) came into the world from the heaven and upon getting the chance of intercourse with Eve, then the angel Gabriel came over there and told him " To stand and have a bath." So he was happy in this matter and told brother Gabriel is there reward for it.? He gets a reply that " For every hair of the body you will get a reward of worship of one year and for each and every drop of the water, which will touch your body and from each drop Allah will create one angel who will engage in the worship of Allah till the day of judgement and such reward will be transferred into your account of deeds."

The prophet Adam (A.S.) asked "Brother Gabriel whether

there is a reward available to him and also available to his children,?" He gets a reply that "Those who will be Momin (faithful) persons and will perform the legal bath so, according to the hairs of his body the worship of the number of such years will be recorded in his account of the deeds. Those drops of water, which will fall from his body and for such each and every drop of the water one angel will be created by Allah who will be engaged in the Tasbhi (glorification) and Tahlil
(Declaration of God's unity by pronouncing) of Allah till the day of judgment and all such rewards will be recorded in the account of the deed of Mumin (faithful) persons."

When Khaja Saheb ended this discussion than he was weeping and has tears in his eyes and he said all these benefits and rewards are available to those who will perform legal bath only. One who will perform illegal, but then for his every hair one year of bad deeds are recorded in his account of deeds. And for every drop of water of his bath one Satan will be created and all bad deeds done by all Satans will be recorded in the deeds of account of that person.

The Islamic law (Sharia), Tariqat (mystic way) and Haqiqat (truth)

Khaja Saheb said " The state of the person who follow Sharia (Islamic law) of Islam is that he should follow it firmly and also follow all orders in this matter. In following this he should not exceed single thing in this matter so, then most of them will reach other position which is called Tariqat (mystic way) and after this they will used to follow it with all these conditions firmly. They used to follow all instruction of Sharia (Islamic law) without leaving anything in this matter and follow the Islamic law

(sharia) completely. So for this reason they will reach to the position of Marafat (knowledge of Allah). When they will reach the position of Marafat then the place of identification and friendship will come there. When they will be firm on this position, then they will be reached to the position of Haqiqat (truth) and when they will reach on this position then they can get whatever as per their demand.

Then Khaja Saheb said " He was heard the definition of Arif is that person one who will disconnect with the both worlds and then he should reach towards the position of incomparable. Because this way is adopted by such a person who is un-related from all things.

On this occasion he said the prayer (Namaz) is Amanat (custody) which is handed over by Allah to his slaves. So there should be no deflection in this matter.

The acceptance and non-acceptance of the prayer

Khaja Saheb said "In the prayer man should perform Ruku (genuflexion) and prostration properly and follow and take care of all fundamentals of the faith of the prayer completely. He said " He was seen in the book '*Salat Masoodi'* that when the people perform the prayer in the proper manner and fulfil its rights and also follow the below things.

- Ruku (genuflexion)
- Prostration
- Qirat (recitation of the Quran)
- Glorification of Allah

Then the angels will take the prayers to the sky and from that prayer there will be lights and the doors of the sky will be opened

there. When that prayer will be brought down from empyrean then there will be commanded " To forgive to the person of prostration and prayer. Because he was fulfilling the rights properly." Then he wept and has tears in the eyes of the Khaja Saheb and he said " This is about the persons who was fulfilled the rights of the prayer. But those people who do not care about the fundamentals of the prayer, then the angels will take their prayer in the sky, then the doors of the sky will not be opened there and there will be commanded to take back the prayer and put back on the face of the person who was performing such prayer." The prayer (Namaz) will say by her tongue to that person " As you have spoiled me then Allah will spoil you."

On this occasion he said once he was in between of the persons of the turbans in Bukhara and from them, he was heard one tradition there that once the prophet of Allah saw a person who was not performing the rights of genuflexion and prostration in the prayer. When he was finished the prayer, he asked him for how many years he was performing the prayer.? He said "He was performing the prayer like this since 40 years of time." He said to him, " Since 40 years you have not performed any prayer and if you die then not according to my Sunnah."

He said " He was heard by the tongue of Khaja Usman Haruni that on the day of judgement first there will checking of account of prayers with the prophets, pious persons, and the Muslims. One who will not be successful in this account then he will be sent to the hell from there for the punishment."

He said " This is event was happening at that time once he was in the city which is near of Damascus and its name was removed from his memory. There was one cave which was situated out of that city and in which one pious person Ohud Mohamed Abdul Wahed Ghaznavi was used to reside there and

on his body there was skin was left there. He was sitting there on the prayer mat and two tigers were also sitting with him there. Due to fear of the tigers I could not go near him there. When his look was falling on me then he asked me to proceed into the cave there. When I entered there and I was paid respect to him and sat there.

The first thing that a pious person told me that "If you do not have any intention for something, then it will also not do any intention about him." "What is the personality of the tiger that, do you afraid of him." Then he said "When there will be fear of Allah in your heart, then all will be afraid of you. What is the reality of the tiger. Then he will not afraid of the persons."

He explained many such matters and he was asking me from where he was coming there. I told him that he was coming from Baghdad. He welcomed me there on my arrival, but he said "It is compulsory for me to do the service of the Darwesh persons so that I should become the pious one." But you heard that he lived in that cave for many years and he is living there in loneliness and away from the mankind. But since 30 years, he is weeping for one reason. For this reason he is weeping day and night. So he asked "What is that.?" He said "When he will perform the prayer, then he will weep while looking himself that if there will be a small error in the prayer then all will be spoiled. So at that time of the prayer for not fulfilling its condition then the prayer will be returned back and thrown on his face. So oh: Darwesh if you will be successful in the performance of the prayer, then actually you will be doing a great work. Otherwise, you will spoil your whole life." Then he was stating the saying of the prophet. The prophet of Allah said, " In the nearness of Allah, no sin and no enemy is not greater on the day of judgement than not performing the prayer as per its requirements and conditions."

Upon this Khaja was weeping and was tears in his eyes and he said " Oh: Darwesh, Namaz (prayer) is a pillar of the religion of Islam. This fundamental is like a pillar so when there will available pillar, then they're available wall in the house. When there will no pillar, then the roof of the house will fall down. As for the religion and Islam it is like a pillar and when there will be obstructions in the following fundamentals of the prayer

- Farad (obligation)
- Sunnah (practice of the prophet)
- Ruku (bowing the prayer)
- Prostration

then the reality of Islam and religion will be spoiled for these reasons in this matter.

A tradition of Imam Jafer Sadiq

On this occasion he said "There is a tradition narrated by Imam Jafer Sadiq that he said in the Quran there are many advices from Allah. Such advices are available in the following types.

1.Madh (eulogy)
2.Targib (temptation)
3.Tarhib (fear)

The above are available in 700 places in the holy book of Quran about the performing of prayer because it is a pillar of the religion. In the exegesis of the Quran it is mentioned that on the day of judgement in 50 places there will be asked different questions by every man. In the first place there will be questions about the prayer which is as follows.

1. Iman (faith) and its conditions
2. Sifat (attributes) and Identification of Allah

If the person will not give the small information on this matter, then from there he will be sent directly to the hell. In the second place there will be questions about the prayer and its obligations and if the man will answer correctly then there will no problem for him, but if he could not reply then he will be sent from there directly to hell.

In the third place there will be questions about the prophet, if he will reply correctly, then he will be released from there otherwise he will be sent through the counsel (Wakil) to the last holy prophet of Allah and he will inform him that he is among your Ummat (nation) but he was negligent in following your Sunnah (practice).

Upon explaining the above benefits he began weeping and he said the following phrases from his holy tongue. “There is regret for such person who will be ashamed with the prophet of Allah, then where he will go?.”

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the remembrance of Allah so for this reason the well wisher left the meeting place.

3.
The delay in performing the prayer

On the Wednesday I was honoured of kissing the feet of the Sheikh and at that time six Darwesh persons from Samarqand were present in the service of the Sheikh there. Maulana Bukhari was also present there who was used to be present in the service of the Sheikh. Then Sheikh Ahud Kirmani also came there and he

sat there. There was discussion in progress about the very much delay in performing the obligatory prayer that the time should be lapsed and Qaza (lapsed) prayer should be performed. So for this reason there will be very much regret of 20,000 percent of such persons of the faith. He was told by his holy tongue that "How such Muslim persons are they?, and who used to delay in performing the prayer so for this reason the time is going to be lapsed for the prayer."

The prayer of the persons of fondness

After this Sheikh said he was passed from a city where there was a tradition that the people of that place used to be ready for the prayer before its scheduled time. So there he was asked "What is reason of wisdom in this matter that you all people used to be ready for the prayer before its schedule time of the prayer.?" They said "The reason for it is that when the time come they will perform it. If there will no preparation in this matter, then the time of the schedule of the prayer will be lapsed. Then in that condition how they face the prophet of Allah.? Because in the saying of the Allah's prophet it is available that "Ajlu taoub qabal maut wa alju salat qabal faut." And its meaning and interpretation is that make the haste for the repentance before the death and haste for the prayer before the death comes."

The performance of two prayers together

After this Sheikh said he was seen in the mausoleum of Imam Yahiah Zandaousi in Wasa in which it was written and he was heard from Maulana Husamuddin Bukhari who was my teacher and the saying of the Allah's prophet " Min Akbar caviar Jama

biennial sale". Its meaning and its interpretation is, that "It is a great sin to delay in performing the obligatory prayer and due to this reason the time of the prayer will be lapsed. Then two prayers will be performed together for this reason."

The prayer of the hypocrite person

Upon this Sheikh said he was in the presence of Khaja Haruni and from him, he was hearing the saying of the prophet which is narrated by Abu Haraira. The prophet of Allah said, " Will I you show the prayer of the infidel persons?". The persons asked him to explain then he said " One who will delay very much in performing Asr (late afternoon) prayer when there will come difference in the light of the sun and its colour will become like yellow." Then they requested to fix the time. He said " It's right time is that the sun should not change its original colour its means, its colour should not become yellow and in the winter and summer seasons this order will be workable."

The correct timings of the prayers

Afterwards Sheikh said "He was seen in the book *'Fiqa Hadaya'* the hand written book by Khaja Usman Haruni the saying of Allah's last prophet which is as follows.
" Asfar bil fajar la azam bil ajar." It means to perform the morning prayer in the whiteness of the day and for this there will be more reward for it. As per the tradition of the prophet "For the performing the Zuhar (afternoon) prayer there should be such delay in this matter that the air should become cold. In the winter season it should be performed when the shadow will be declined. So there is saying of the prophet of Allah is available in this matter

which is mentioned as follows.

"Ab daru bil zahar fan shida al har min fe jahanum." It means in the summer season the Zuhar (afternoon) prayer should be performed at the time when there will be cold."

Afterward Sheikh said " Once the morning prayer was lapsed by Ba-Yazid of Bustam. So for this reason he wept very much and make loud and cry which is not able to describe in this matter. And he was heard a divine call in which it was asked " Oh: BA-Yazid why do you make so much louder and cry if one of the morning prayer is lapsed by you so We have added the reward of 100 prayers in your account of the deed."

Upon this he said " He was seen the in the book of exegesis of Mahboob Qureshi that "One who will perform five prayers at its required time, then on the day of judgement the prayer will guide him."

If there will be no prayer of the person, then there will be no Iman (faith) for that person.

Afterwards he told the prophet of Allah said, " If there will be no prayer of the person, then there will be no Iman (faith) for him."

Then Sheikh said " The prophet of Allah said, " La main lemon la salute Lu." It means if there will no prayer of the person then there will no Iman for that person."

In this situation he said he was heard by Khaja Usman Haruni that he was seen in the book of exegesis of Imam Zahed " Fawail lilmuslin hum an salati him sahun." It means that there is a name of well *'Waeil'* in the hell and others say it is a valley in the hell wherein there will be severe punishment will be given to the persons who are negligent in performing the prayers. Then he was

given the exegesis of *'Waeil'* is that *'Waeil'* was asked Allah 70,000 times to whom such severe punishment will be given there,? There was command that it was given to the persons who will not perform the prayer at the time and they used to lapse the prayers."

Upon this Sheikh said " Once Hazrat Umar Bin Qattab (R.A.) was performed the evening prayer and when he looked at the sky then he was seen the stars in the sky. So he becomes sad and he was entered into the house and for its expiation and he was freed on the slave. As there is a command to perform the prayer at the time of sunset immediately, which is required as per the Sunnah (tradition) of the prophet.

After this the discussion about charity was started and Sheikh said "One who will feed the hungry person then on the day of judgement Allah will create seven veils in between him and the hell. The distance of the each veil will be equal to the distance of the journey of 500 ways. After this the discussion about the false talking was started. On who will swear falsely then he will become a person who will ruin his family and from his house the blessing will be taken out from the person who will not perform prayer and the person who swear falsely

Khaja Saheb said " Once one Zakir (one who remembers Allah) Moulana Emaduddin Bukhari used to live in the grand mosque in Baghdad and who was a very pious person. This event was heard from him that once Allah was discussing about the hell with prophet Moses (A.S.) and Allah told "Oh: Moses I have created one valley '*Badia'* in the hell, which is in seventh hell and which is most dangerous and darkest and its fire is in black colour and it is very fast. There are many snakes and scorpions are in it. Daily it is warmed by the stones of sulphur and if the one drop of that

sulphur will fall on in this world, then all water of the world will be dry up and all the mountains will be melted due to its heat and the earth will be shattered. Oh: Mosa (A.S.) this punishment is made for the following two persons."

1. One who will not pray
2. One who will swear falsely in Allah's name.

The expiation of the true swearing

Khaja Saheb said one pious person Khaja Mohammed Aslam Tosi who was sworn truly for any work. He was in the condition of Sukkar (intoxication) at that time and when he was coming back in (Sahu) conscience then he was asked did he was sworn.? And he was told "Yes". "He said today my soul dared to true swear and tomorrow it will dared for the wrong swear. So it's better for him that he should not talk till he would live in the world." After this event he was living for a period of 40 years, but he did not talk to anybody. Upon this well wisher was asked Khaja Saheb " If there will be any necessity, then what he will use do in that matter,? He said "He used to talk by the signs."

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the remembrance of Allah so for this reason the well wisher left the meeting place.

4.
Who is true in the love?

On the Monday I was honoured to kiss the feet of the Sheikh. On that occasion the following persons were coming

there to visit the Sheikh.

1. Sheikh Shabuddin Saherwardi
2. Khaja Ajal Shirazi
3. Sheikh Saifuddin Bakherzi

The discussion about who is true, in the love was started. The Sheikh said with by his holy tongue that "In the love the true person is one who accept any difficulty which was given by his friend." Upon this Sheikh Shahabuddin Saherdi said " In the love such person is true, to whom there will be very much fondness then in such condition if there will be strike of 100,000 swords on his head, but he will not be un-aware of it."

After this Khaja Ajal Shirazi said "That person is true in the love of Allah and if he will be cut into many pieces and if he will be burnt down in the fire, but he will not hesitate or object in this matter." At last Sheikh Saifuddin Bakherzi said "In the friendship of Allah that person is truly one who will be hurt always. In the observation, he should forget his hurt and there should be no effect in this matter."

Then Sheikh of religion Khaja Moinuddin said " This thing is found in Sheikh Shabuddin Saherwardi. In this connection he was seen in the book '*Israr Auliya'* in which it was written that once Rabia of Basra, Hasan of Basra, Malik Bin Dinar and Khaja Shafiq who were sitting in Basra and they were discussing about the truth of the love. Khaja Hasan of Basra said " That person is truly in the friendship of Allah when there will be grief and trouble then he will be patient with this condition." Then Rabia said " Oh: Khaja there is a smell of pride in this matter." Then Malik Bin Dinar said " In the love of Allah that person is truly one who will be patient of any calamity and seek willingness of Allah and he should be content on this condition."

Rabia said " His condition should be better than this." Upon

this Khaja Shafiq said " In the love of Allah, such person is true if he will be cut into many pieces, then he should not object in this matter." Then Rabia said " When he will face grief and sorrow, then he should forget it in the observation of the friend."

Then Khaja Saheb said " We also agreed upon this." Upon this Sheikh Saifuddin Bakherzi said " It is the name of true love of Allah."

The laughing in the graveyard

When the discussion about laughing in the graveyard was started and he was told by his holy tongue that " Laughing is a big sin. But the laughing belongs to the people of mystics. He said " Laughing is legal, but it is not legal in the graveyard which is the place of lessons and not a place of playful activities." In the saying of the prophet of Allah it is available " One who will pass from the graveyard, then the dead person will tell him, Oh: careless person if you know that all this will happen to you then the flesh and the skin of the body will fall."

Upon this Sheikh by his holy tongue said " He and Sheikh Ahud Kirmani were travelling in Kirman and there we have seen one person who was very old and who was a person of grace and who was engaged in the worship of Allah. As that pious was engaged in the worship of Allah and he was not seen such engagement of worship before. So when I saw him then I paid respect to him and I found there was no flesh available on his body and there is only soul is left with him. That pious person used to talk very less. Then there came an idea into my mind to ask that pious person how he was becoming in such weak and pathetic condition.? He was a man of pure heart (Roshan Zamir)

so he told the details before my asking in this matter. He said " Oh: Darwesh one day he was passed from the graveyard with his friend. We stayed there for some time near a grave and when we sat there, then by chance there was something was happening due to that reason he was laughing and he made amused." So there was a divine call which came from the grave in which it was said " Oh: careless person, one who is going to face such a place and whose opponent is the angel of death and he will be afflicted under the grip of snakes and scorpions than what is the work of that person with the laughing"?. When he heard this call then he stood and kissed the hand of my friend and bade him goodbye from there. Then he sat in the prayer and due to the horror he was began melting. A period of 40 years was passed, but since then he could not look at the sky and seen it. He is ashamed in this matter that for this how he will face on the day of judgement.?"

The punishment and horror of the grave and fear of the hell

In this connection he was told one event of the pious person who is known as Khaja Atai Salmi and who did not see the sky for a period 40 years. When he was asked the reason for weeping in this matter, then he said " Due to fear of the grave and the day of the judgement." Afterwards, when he was asked the reason of not seeing upon the sky, then he said "He was ashamed because he was doing so many sins and in the meetings he did so many laughing and amusements. So for this reason he will not look at the upper side and also he did not see in the sky.

After this event he told one more event that Khaja Fateh Mouseli who was a follower of the Tariqat (mystic) way and who wept for a period of 8 years. For this reason the flesh and skin of the cheeks were melted. Upon his death when he was asked in

the dream, “What is your condition there in the next world?” He replied, “Allah blessed me with His mercy. When he was taken in the sky and he was reached under the empyrean and he was prostrate there. But he was afraid and shivering there. Then he was heard a divine call in which it said “Oh: Fateh why do afraid so much? Do you not know about his attribute of Ghaffari (The Great Forgiver)? Then I put my head on the floor and in the hymns he said “ Oh: My Lord, I know this, but he was afraid of the following things.”

1. The punishment of the grave
2. The horror f of the grave
3. The hardness of the death
4. The condition in the small grave

Upon this there was command in this matter which is as follows.

“ As he was afraid of the above things, so he was asked to go back as we have removed him from that fear and we have forgiven him.”

After this he said “ Once he was travelling in Sewastan along Khaja Haruni and find in one hut one Darwesh Sheikh Saderuddin Mohammed Ahmed Sewastani and he was engaged in the worship of Allah very much and he was well known pious personality of the time there. I was in the company the pious person for some days. Every person who visits the hut will not leave without anything. He was used to give the persons something from the invisible source and he was used to say him “To remember the Darwesh and to pray for his (Iman) faith. If I will go to the grave with the safety of the faith, then it will be the biggest thing for me.”

So the pious person when he will hear about gravity and horror of the grave, then he will use to shiver like a cane and there will

be a discharge of the blood from his eyes like a water stream. After this he was weeping for seven days and seven nights while standing there and while looking at the sky. Upon watching his weeping and due to the effect of this we also began weeping there. Upon his finishing of weeping, he was sitting there and he addressed us and he said " Oh: dears, those who are going to face the death and the enemy, it means the angel of death is chasing him and the day of judgment is coming for him than for his fantasy and laughing and merriness is not useful for him and to engage in other works and so it will not look these things better for him. "

Then he told again that "Oh: dears if you know a little thing about the condition of the dead person who are in the custody of snakes and ants and who are in prison of the earth, then you will become finished due to this horror and you will be melted like water in the standing position."

Upon this he said" Oh: dear persons, he was seen one pious person in Basra who was very much busier in the worship of Allah. Along with that person he has gone to the graveyard there. He was a man of revelation. We have sat near a grave there. The angels were giving the severe punishment in the grave to the person. When the pious person saw this punishment, then he made a slogan and he become un-conscious and fell down on the ground. When I was approached near him and found he was dead there and after some time he become salty water and he was vanished from there. The condition of fear which was prevailed upon that pious person was so greatly with full of horror and so I could not see and find such fear and horror.

He said " He was engrossed in such condition in himself that he was melting in himself and after 30 years he was talking with him. So my dear person, as you engage very much with the

mankind, then why you are not engaged in the work of the sincerity of Allah. Because during such time of engagement with the mankind, then he will be away from their work of obedience of Allah because as per their engagement they will be away from Allah. So go and start preparation for the good deeds for the journey of the other world. As one day it will happen that we should have to leave this world. It is possible that we will leave this world. Upon this he gave me two dates and then he began busily in the weeping and then he engaged himself in the world of the surprise.

After this Khaja Saheb was began weeping with a loud voice. Upon his afflicted weeping and he said " Oh: Darwesh I swear in the name of Allah who is Lord of the worlds and whose possess my soul with him and since from that time and till now daily due to the fear and horror of the grave he was melting. I do not have preparation and convenience with me so that I should be free from the fear and horror in this matter."

The person who eat and drink in the graveyard is cursed person and he is hypocrite person

One who eat and drink in the graveyard purposely then he will become cursed and hypocrite person. Because graveyard is the place of lessons and not greed and desires.

In this situation he told one event that " He was seen the writing on the mausoleum of the Abul Khair Zandusi that the prophet of Allah said " Man akal fe maqabir tamam wa sharaba fahuwa malun wa munafiq." So anybody who eats something and drink in the graveyard, then he will become cursed and hypocrite person.

After this he was told one event which is related to this

situation that " Once Hasan of Basra was passed through a graveyard. He was seen there some persons who were eating and drinking there. He went near them and asked them, " Whether they are Muslim or hypocrite persons?".So this question was not liked by them. So they want to misbehave with Khaja Saheb. Then Khaja Saheb told them "He asked for them in this matter as the prophet of Allah said that those who eat and drink in the graveyard are hypocrite persons. Because this is place of the warning. As you see here that like you and better persons than yourself are resting there in the earth. They are in the custody and in the prison of the snakes and ants. Their flesh of the body was melted and destructed and their beauty and prime was damaged in the soil. You have buried them in the soil with your hands. How then you like to eat and drink in such a place and engaged in the merry and playful activities there."

When Khaja Saheb said all these details, then all of them regretted in this matter and requested him to forgive them as they have left this bad thing.

Why they will be engaged in the playful activity and laughing.?

Afterwards Khaja Saheb told one event related to this situation that he was seen in the book '*Riyahin'* in which it was written that once the prophet of Allah was seen some persons who were busy in playful activities and laughing. The prophet stood there and said Salam to all of them so they stood to pay respect him and put their heads on the earth and they presented themselves while folding their hands in the presence of the prophet. The prophet told them " Brothers are you did not have fear of the death.?All of them replied in one tongue "No". Are you are getting freedom

from the fear of all deeds.? They said “No”. Have they crossed the pathway of the paradise.? They said “No”. Then why they are busy with playful activity and laughing.” There was so much effect of the prophet’s advise on them that afterwards nobody was not seen them laughing again.

Khaja Saheb said the following persons were disgusted with the world and whatever it contains because they can able to watch the punishment and horror of the grave yard.

1. Mashaiq (learned) persons
2. The person of Tariqat (mystic way)
3. The leaders (Imam) of the religion

4.
Khajagan (masters) of Marifat (knowledge of Allah)

To cause trouble to the Momin (believer) persons is a great sin.

Afterward, he said “ In the book ‘*Murtaba Saum’* in its volume third it is mentioned that the persons of mystic think it is a great sin. It is such thing that no other sin is not greater than that a Muslim person should be given trouble without any reason in this matter. As per the command given by Allah in the holy Quran “ Al-lazina yawazuna al-momenon bagarun maaktasbu faqs ahtamalu buhatann wa asim mubina ”. To give trouble to Muslim brother is a great sin. For this Allah and his prophet both of them will be angry in this matter.”

After this Khaja Saheb told one event that “One king who did a lot of atrocities and problems to the people of the kingdom and for this reason whole of the mankind were suffered badly in this matter. After passing of long time, then the king was seen

standing in the Kankari mosque in Baghdad and his hairs of the head and beard were not in proper order and were in the dusty condition. His first condition was changed and on his body there was full of soil was there. One person who was recognized him and he told him "He was the same king of Makkah who use to do atrocities on the people in the kingdom." He was ashamed in this matter and he said "How he recognized him.?" He said " He has seen him during a time of grace and wealth. When he was not kind towards his people and he was used to working inversely and he was doing atrocities on the mankind." "Yes" at that time he was used to give troubles and do atrocities to the mankind without any reason. So for this reason he got what he did in this matter."

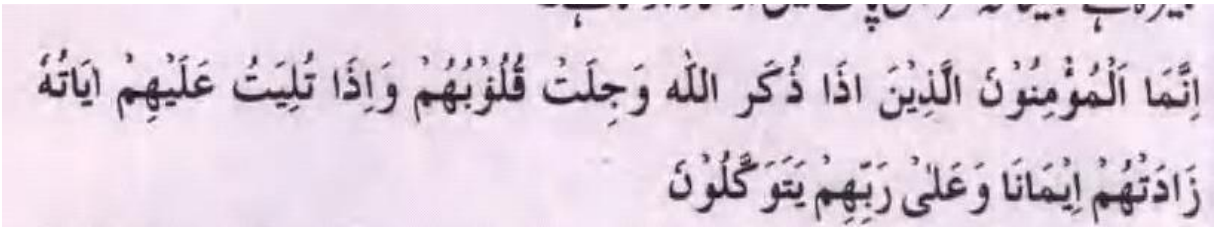
Upon this Khaja Sahib told one more event that "Once in Baghdad, one pious person used to live in the hut at the bank of the river and which have seen by him. When he was entered in the hut and said Salam to him and he was replied it by the sign. He asked me to sit there by the sign. Upon sitting for some time he told him " Oh: Darwesh since about 50 years he resided there in loneliness. Like his travels in the world he was also used to travel here and there. He was seen one pious person in one city who used to like the world and who used to give so much trouble to the mankind in their dealings. But he did not say anything to him and stopped him in this matter and watched all those things and left from there. So then he heard a divine call from the angel which said "Oh : Darwesh if you would have instructed for the sake of Haq (truth) to that person who is a lover of the world to be afraid in this matter and not to do atrocities on the mankind then the person of lovers of the world would have ceased from this, but you would have agreed in this matter and thought that person will stop his favour to you." When he heard this divine

call then from that time due to shame he was living in this hut and not used to put his feet outside of the hut. He has doubts in this matter that if he will be asked in this matter on the day of judgement, then what he will reply in this respect.? So: Darwesh from that day he was sworn that he will not go anywhere so that he could not see any action at anywhere so that he will become the witness in this matter.

Afterward, at the time of sunset there were sent down two breads of barley, one cup and one water bottle were there from an invisible source. Myself and that Fakir (Darwesh) break the fast together at that place. When I was leaving from there, then he was given me two apples from under the prayer mat and I have paid my respect to him and left him.

Upon this he said by holy tongue " As per the rules of mysticism in its the fourth position, it is a great sin when it was heard the name and verse of Allah, then if the heart of a person will not become soft and due to fear of Allah and there should be no increase of the credence and Eman (faith) due to the horror of Allah.

So upon hearing the holy Quran if the heart will not become soft or not increase his credence of the faith and still he will engage in the laughing and playful activity then it will be deemed as a great sin. As per saying of Allah, which is as follows."


إِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِمْ اٰيَاتُهٗ
زَادَتْهُمْ اِيْمَانًا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ

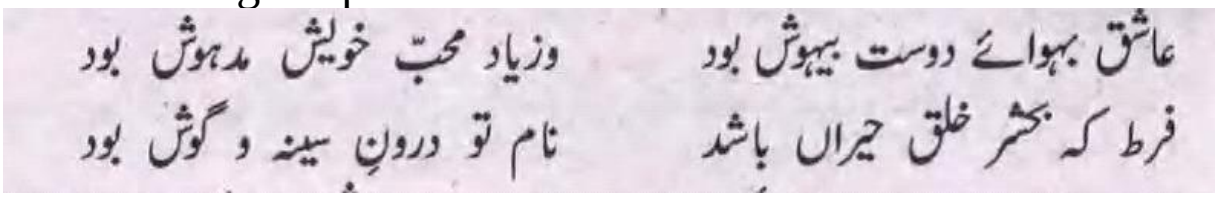
Imam Zahed wrote the meaning of this verse in his exegesis that " The real Momins (believers) are those people when they hear the name of Allah, then their credence and Eman (faith) will

be increased. When they hear the invocation (remembrance of Allah) or verse of Allah when they still laugh at that time, so for this reason it is sure and certain that they are hypocrite persons in the reality."

In this situation he said " Once the prophet of Allah was saw some persons who are doing the remembrance of Allah as well as they were busy with playful activity and laughing. But due to the remembrance of Allah their hearts could not become soft. The prophet stood and said this group belongs to the third category of the hypocrite persons. Their hearts could not become soft upon hearing the verse of Allah."

The name of Allah

Then he told "One event that Khaja Ibrahim Khawas was seen some persons who were Zakir (one who remembers) persons and they were sitting and busy in the remembrance of Allah. When Khaja Saheb heard the name of Allah from them so there were feelings of fondness and pain were prevailed on him so he began dancing for this reason. And he was in dancing condition for a period of seven days and then he was becoming unconscious and when he was become conscious then he was having the name of Allah on his tongue and again he was becoming un-conscious. When he was becoming normal, then he made fresh ablution and prayed two rakats of the prayer. He put his head in prostration and he said " Ya Allah" and he left this world." Khaja Saheb recited the following couplet.



After this Khaja Saheb told another event that "Once in the shrine building of Khaja Yousuf Chisti that some Darwesh

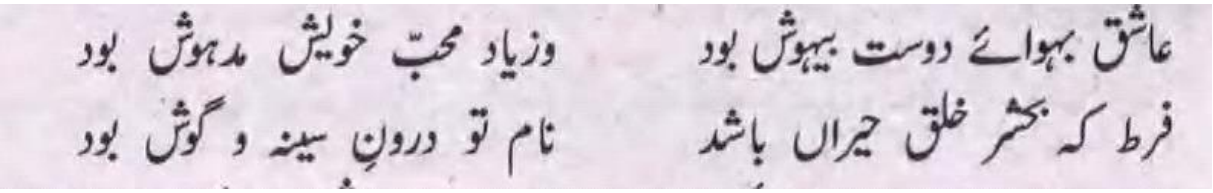
persons came there and he was present there at that time and he was reciting the above couplet. For this reason myself and those Darwesh persons were becoming un-conscious and were in this condition for a period of seven days and nights and we were doing the dancing. When the Qawwals (choristers) want to recite some other couplets of the poetry, but we used to insist them to repeat the above couplet only. Two persons among those Darwesh were becoming unconscious and fell down on the earth and from there they have vanished away. When Khaja Saheb was finished these benefits and he was engaged in the reading of the holy Quran."

To look at the parents with love

On the Monday he was blessed with the kissing of the feet of Khaja Saheb. Sheikh Jalaluddin, Sheikh Mohammed Ohud Chisti and some other pious personalities were present in the meeting. The discussion about the look of the five things will be deemed as worship. Upon this he said with his holy tongue "The first thing is to look the face of the parents with love." In the saying of the prophet of Allah it is mentioned that "The son who for the sake of friendship, of Allah and his love and who will look at the face of the parents then in his account of the deeds the reward of one accepted Hajj will be recorded." After this he was told " When one a sinful and a debauched person died, then he saw him in the dream and who was walking in the heaven along with Hajji persons. So the persons were surprised in this matter, and they asked him. He said "He had one older mother in his house and at the time of leaving the house, he used to put his head on her feet and his mother used to pray for his forgiveness from Allah and

for the grant of the reward of Hajj in his fate. Allah accepted her prayer and he was forgiven in this matter. So he was walking in the heaven along with Haji persons there."

Afterward Khaja Saheb told another event that when Khaja Bayazid of Bustami was asked how he got such a great status and position.? He told " He was still seven years old, he was used to go mosque to read Quran there by a teacher. When he reached this verse.


عاشق بہوائے دوست بیہوش بود وزیاد محبّ خویش مدہوش بود
فرط کہ بحشر خلق حیراں باشد نام تو درونِ سینہ و گوش بود

"Be thankful to Me, and to their parents." So he asked the meaning of this verse. He said there is a command of Allah " As you perform his service, then you should also perform the service of the parents." Upon hearing this from the teacher, he packs the schooling bag and came back to the house and put his head on the feet of her mother and he said "In due course his mother sent him to school." The above event is further explained as under.

He learned the Quran, and one day his master was explaining the meaning of the verse in the Sura of Luqman, " Be thankful to Me, and to the parents". These words moved the heart of Abu Yazid. "Sir," he said, laying down his tablet, "Please give me permission to go home and say something to my mother." The master gave him leave, and Abu Yazid went home."Why, Taifur," cried his mother, "Why have you come home? Did they give you a present, or is it some special occasion?""No," Abu Yazid replied. "I reached the verse where God commands me to serve Him and you. I cannot be managed in two houses at once. This verse stung me to the quick. Either you ask for me from God, so that I may be yours entirely, or apprentice me to God, so that I

may dwell wholly with Him." "My son, I resign you to God, and exempt you from your duty to me," said his mother. "Go and be God's." "The task I supposed to be the hindmost of all tasks proved to be the foremost," Abu Yazid later recalled. "That was to please my mother. In pleasing my mother, I attained all that I sought in my many acts of self discipline and service.

It fell out as follows. One night my mother asked me for water. I went to fetch her some, but there was none in the jug. I fetched the pitcher, but none were in it either. So I went down to the river and filled the pitcher with water. When I returned to the house, my mother had fallen asleep. "The night was cold. I kept the jug in my hand. When my mother awoke from sleep, she drank some water and blessed me. Then she noticed that the jug was frozen in my hand. 'Why did you not lay the jug aside?' she exclaimed. 'I was afraid that you might wake when I was not present,' I answered. 'Keep the door half-open,' my mother then said. "I watched till near daybreak to make sure if the door was properly half-open or not, and that I should not have disregarded her command. At the hour of dawn, that which I had sought so many times entered by the door." After his mother resigned him to God.

Due to her mercy my mother took my head into her shoulder and hugs me and kissed me and she said " Oh, mother's life you have suffered very much difficulty in this matter. Upon saying this she was praying in my favour and forgiveness from Allah. My mother's prayer was accepted and all this wealth which was available to me was due to my mother's prayer only."

To look at the holy book Quran

Afterward about second position he said to look the holy book Quran is worship. He was seen in the book *'Sharah Auliya*' in

which it was written that one who will see or read Quran then there is a command of Allah for two rewards in this matter. He will be given the following rewards.

1. For reading the holy book of Quran.
2. For seeing the holy book of Quran, ten good deeds for each word and ten sins are forgiven.

After this discussion this well wisher asked Khaja Saheb whether to take the Quran with the army or on the journey?. He said " In the beginning period when there was overwhelming of infidel persons so the prophet of Islam not to use to take the holy book of Quran with him so that it should be going into the hands of the infidel persons. But when there was a power of the Islam was started, then the prophet used to take it with him."

In this situation he said " When Mahmud of Ghazni was seen in the dream upon his death, then the person asked asked him how Allah treated him? He replied, and he said, " Once he was a guest with a person. There was one Quran in the window there. So he said in his heart Quran is there so how he can sleep there. Then he said to keep the holy Quran in some other place. Then there was came the thought that why it should be sent to another place for his own comfort.? For this reason he was forgiven at the time of his death."

After this he was told by with his holy tongue " One who will look at the holy Quran so due to kindness and grace of Allah his eyesight will be increased. There will be no pain in the eye and it will not become dry for this reason."

He told one event which relates this situation that "One pious person was sitting on the prayer mat and there was one Quran was also there in front of him. At that time one blind person came there and he said he was treated, his eyes very much but there was no result at all. So he came there for the eyesight of his eyes.

He was asked to recite Sura Fateha in this matter. That pious person recited Sura Fateha while sitting in the direction of Qibla (direction in which Muslim turn in prayer) and touched the Quran with his eyes. And due to this his two eyes were becoming bright as the light of the lamp."

Upon this he said " He was seen in the book '*Jamia Hikayat'* that in the olden days one sinner person was there and due to his bad deeds all the Muslim community members used to hate him. Many persons used to prohibit him in this matter, but he did not use to hear them. But when he died, then the person was seen him in the dream that while wearing the crown on his head and he was also wearing the robe of honour and he was proceeding towards the heaven along with the angels. So he asked him in this matter as he was a sinner, then how he got such wealth?. He said " In the world he did one good deed that where ever he used to find the Quran then he was used to stand and to look at the Quran with respect in his eyes. For this reason he was forgiven and he was given such a great status there."

To look at the learned person (Ulma) and Mashaiq (learned) persons with love

Afterward, he said with his holy tongue "One who will look at the Ulma and Mashaiq (learned) persons, then Allah will create one angel who will pray for his forgiveness till the day of the judgement."

Afterward, he said " In the heart where there will be the love of Ulma and Mashaiq (learned) persons will be there then in his record of deeds the reward of 1000 worships is recorded. If he will die during this period, then he will get the position of learning person (Ulma) and he will be given the highest place

upon his death." He said he was seen in the book '*Fatawa Zaheria'* in which it was written that the prophet of Allah says "One who visits the Ulama persons and did service to them for a period of seven days, then Allah will forgive all his sins and the reward of the worship of 7,000 years is recorded in his record of deeds. So in such good deed there will be fasting in day time and worshiping during night time will be recorded for this cause."

Upon this he said another event " In the olden days there was a man who used to turn away his face upon seeing the Ulema and Mashaiq (learned) persons due to greediness. At the time of his death when the persons want to turn of his head towards the direction of the Qibla (direction in which Muslim turn in prayer) but they were not successful in this matter. Then there was a divine call in which it was said that why they are giving him trouble. He used to turn down Ulmea and Mashaiq persons in the world so we are turning his face from the side of mercy and on the day of judgment, We will settle his account in the shape of the bear."

To look at the K'aba

Upon this he said the fourth grade is looking at the Ka'ba in the holy Makkah city. The prophet says " One who will visit the holy Ka'ba then it will be included in the worship. Due to this visit the reward of worship of 1000 years and the reward of Hajj will be recorded in his account of the deeds and he will be granted the status of pious persons of Allah."

To look at the spiritual master

Upon this he said the fifth grade is to look at the spiritual master and do a service for him. He said " He was seen in the book *'Marfata Murdin'* in which it was written that Khaja Haruni in which he says " One who perform service of the master properly even for one day, then Allah will grant him a pearl palace in the paradise for him and in his account of the deeds the worship of 1000 years will be recorded."

The reward of the service of the spiritual master

Afterward, he said " It is compulsory for the disciple that he should follow and try hard whatever he will hear from the tongue of his master. He should carry out service to his spiritual master and he should presence in the service. If he is unable to do service continuously then at least he should try in this matter."

In this situation he said one event, " There was one pious person who did worship for a period of 100 years and in this way he used to keep fast in the daytime and he used to stand in the worship in the night time. All time he used to be engaged in the worship of Allah. One who visits him, then he used to advise him in this matter. He used to say to the visitors that Allah says in the Quran, "Wama Khalaqtul Jinna Wal Insa Illa li-ya'budoon." And its meaning is as follows. "We have created Jinn and human beings for Our worship." And Allah didn't create men to eat and drink and carelessness. So oh : Muslim it is expedient (Wajib) for us that we should not do interference, but we should get engaged in the worship and obedience of Allah."

So when the ascetic (Zahed) died and he was seen in the dream upon his death, then the person asked him " How was Allah treated him? He replied, "Allah was forgiven him. When he

was asked for which deed of him.? He said the reason of his forgiveness was that he was used to do service of his spiritual master. So there was a command that as he was used to do service of the master and not shown any negligence in this matter. So he was forgiven in this matter."

Afterward Khaja Saheb began weeping and he said " On the day of judgment true pious and Mashaiq (learned) persons will be appearing in the condition of having a rag dress on their shoulders and in the rag dress there will be many 100,000 threads will be there. At that time their disciples and sons came there and hang with the threads and they will hold the thread firmly." When the mankind will be free from the accountability on the day of judgment, then they will get power from Allah so they will be able to reach near the pathway of paradise. Due to the intercession of the rag dress they will able to pass easily the way of 30,000 years and will be free from the punishment of the day of the judgment and will reach the paradise. There will no opportunity that they will suffer any difficulty in this matter. When Khaja Saheb told the above benefits, then the people and this well wisher left the meeting place.

6.
The powers (Qudrat) of Allah

On the Thursday I was honoured the wealth of kissing the feet of the Sheikh. On that day the discussion about the powers of Allah was in progress. Sheikh Burhanuddin Chisti, Sheikh Mohammed Safhani and the group of Darwesh persons of Baghdad were present in the Jamia (grand) mosque.

Khaja Saheb told by his holy tongue "Allah created by His complete ability and power, such things so if men will think about

it, then he will become mad in this matter within seconds."

Afterwards he said " Once the prophet of Allah was desired to see the persons of Kahaf (companions of the catacomb) so there was a command in which it was informed " We have said that you will not see them in this world, but we will show them you in the other world and if you want to bring them in your religion, then we can do the same." After this it was told him to ask the companions to sit on the rag and the rag will take them to the door of the cave of seven sleepers.The companions told Salam to them.Allah made them alive and they replied their Salam. Then the companions presented them the religion of Islam and they accepted it.

Upon this Khaja Saheb said "There is nothing in the worlds which is not in the power of Allah. The man should fulfil His orders complete, then he will get whatever he will desire in this matter."

Then Khaja Saheb began weeping and he said " Once he was in the company of Khaja Usman Haruni and Darwesh persons were also present there and the discussion about the endeavours of devotees was in progress. At that time one old, weak person holding staff in his hand came there and said Salam. Upon replying his Salam, Khaja Haruni stood with cheerfulness and give him a place near him. That old person told him that for eight years his son is away from him. Due to grief of separation of his son, his health condition become such of inferior quality. He does not know whether he is alive or not.? He now came there in the presence of Khaja Saheb to pray about the safe and secure return of my son. Upon hearing this Sheikh Saheb was started Marqaba (meditation) and lifted his head and asked the persons to pray for the safe return of the boy. When Sheikh Saheb was finished his prayer, then he asked him " Oh: old man to bring the boy after

some time there." When the old man heard this they he was paid respect and left the meeting place.

On the way he was getting good news that his boy was returned back to his house. He went back to his house and he was seen with eyes that his boy was there and he met his boy in the house. Due to looking for his son the old man's weak eyes were becoming bright and shining. Immediately he took his boy and visited Khaja Saheb in this matter and asked him to kiss the feet of Khaja Saheb. Khaja Saheb asked the boy to come near him and he was asked where he was?. He said "He was in the middle of the sea in the prison of the devil. Today he was also sitting there and one Darwesh who was similar to your face came there and he was broken my chains. He held my neck strongly and he asked me to put his feet on his feet and he was asking me to close my eyes, then he told again to open my eyes, then he was find himself at the door of the house." Upon saying this the boy wants to say something more, but Khaja Saheb was prohibited him in this matter. That old man put his head on the feet of Khaja Saheb. See in this matter that pious people, despite of having such power they used to keep themselves hide it and not disclose in this matter.

The angel of darkness and light

He said the saying of the prophet of Allah narrated by Kab Bin Ahbar in which it was said that "Allah was created such an angel and his piousness and horror which is known by Allah himself. His name is Habil and his two hands are spreading such that one hand is in the east and the other is in the west and his tasbih (glorification) is "La ilaha illa Mohammed ur Rasool lilla". He is an agent of the light. He will give light to the world from

the hand of the east and from the hand of the west he will give the darkness. If he will leave the light from his hand, then there will be darkness which will be prevail in the world and never a daylight will come into the world. One tablet is hanging over there on which the lines of white and black are there on it. He will see those lines and he used to increase and decrease them. When he will increase white lines, then there will prevail, light and when he decrease the black lines, then there will be darkness which will be prevailed in the world. For this reason some time the days will become longer and sometime the nights will be longer.

When Khaja Saheb was finished these benefits and he began weeping and in the condition of Sukkar (intoxication) he said " On this way there are such persons of Allah are there who will come to know the event which will happen in the world and the wonderful things are happening by the power of Allah so they know and see the details and they present such details to the mankind in this matter.

On the situation he said " Allah was created one more angel who is very horrible and his one hand is in the sky and other his hand is in the earth. With the hand of the sky, he will control the wind and with the hand of the earth he will control the water. If he will leave the water from the hand of the earth, then all of the world will submerge in the water and if he leaves the wind then all of the world will be destroyed due to this reason.

The mountain of Qaf and the angel Fartabil

Afterwards Khaja Saheb on this situation said " Allah was created the mountain of Qaf and it is so greatly in length and it is being surrounded by the world and all that is in it. Allah says "

Qa Quran Majid " the prophet of Allah was given its exegesis which is as follows.

That Allah was created one angel and whose name is Fartabil and who is sitting on this mountain.Its glorification is " La ilha illa Muhammad ur rasool lulla" and his name is Fartabil and who is the agent of this mountain. Who used to open some time his hand and some time he used to closed his hand. Allah has given him the veins of the earth in his hands. When Allah wants to tighten the earth, then he will command the angel to tight the veins and due to this reason the streams will become dry and there will stoppage of the growth of the plants on the earth. When Allah wants prosperity, then he will command the angel to open the veins. When Allah wants to bring fear upon the mankind, then He will command the angel to shake the veins and which is known as earthquakes. So as per order of Allah the earth will be shaken in this matter.

Afterward, he said " He was heard by the tongue of the Sheikh of Islam Khaja Haruni and Sheikh Saifuddin Bakherzi that in the book '*Asrar Arif'* it is mentioned that Allah is made this mountain equal of the 40 worlds. And in its every world there are 400 parts are there in it and every part of it is four times greater than this world. At the backside of the mountain there is no darkness available and there is no night there. Its land is made up of gold and where the angels used to reside there. The following things are not available there.

1. Mankind
2. Satan
3. Hell
4. Heaven

When Allah created the angels on the day from that time they began saying " La ilha illa Muhammad ur rasool lulla" and there

is a veil behind these 40 worlds and back side of them, there are available veils and their greatness is only known to Allah only.

Afterward, he said this mountain was kept available at the head of the cow and whose length is in the distance of the journey of 30,000 years. The cow is in standing position and engaged in the praise and eulogy of Allah and the head of the cow is in the east and her tail is in the west.

Afterward Khaja Haruni was sworn and he said "When he was heard this event by Khaja Moulded Chisti then he performed Maraqaba (meditation) and at that time one Darwesh person was present there and Maudud Chisti and both of them vanished away from the meeting place and after some time they were returned back there. That Darwesh upon swearing, said he and Mauddud Chisti were present there at that mountain and were desired to inspect the 40 worlds there which were mentioned by Khaja Saheb in the meeting place. We have seen there as it is which was explained by the Khaja Saheb and there was no difference at all in this matter and all things were available same as per the explanation of Khaja Saheb." The reason of Mukashaf (revelation) was that there was doubt for these things about the events which were explained by Khaja Saheb in the discussion in the meeting place so he was cleared his doubt in this way in this matter.

At that time Sheikh of Islam Khaja Moinuddin said "There should be such power of the innermost with Darwesh people that if somebody who will hear the events of the holy persons and if he has some doubt in this matter, then he should show the same and convince the people by the power of miracles in this matter."

In this situation he said "Once he was travelling towards Samarqand and he was found there one pious person was constructing a mosque near the palace of Imam Abul Lais and

where one wise person was asked to keep the arch (Mehrab) on one side as the Holy Ka'aba is in that direction. I told him not in that side, but keep it in the direction which he is showing him there. I have convinced many times, but he was not agreed in this matter. So I caught his neck and asked him to see there is Ka'aba in the direction which he is showing. When he looked at that direction and he was seen Ka'aba is available there. "

The hell in the mouth of the snake

Afterward on this situation he said "Allah was created such a snake and on the day when he was created the hell asked him " Oh: snake he will hand over the hell to him." The snake said "He is obedient." There was a divine call " To open the mouth." When the snake opened his mouth Allah commanded the angels to the put the hell in the mouth of the snake. When it was put the hell in the mouth, then he was asked to shut the mouth. Now the hell is in the mouth of the snake and it is under the seven earths. So if the hell is not in the mouth of the snake then the world will be destroyed by the fire along with the people of the world.

Afterward, he said on the day of judgement Allah will command the angels to take out the hell from the mouth of the snake. There will be 1000 chains of the hell and with every chain there will be 1000 angles will be hanging with it. Those angels will be in such big stature that if Allah will command, then they can eat all creatures in one morsel. Then the hell will be warm up and when upon its one time of the blown up, then the day of judgement will be started."

When Khaja Saheb was finished these benefits, then he said "

The person who want to keep away from these punishments then he should follow obedience in this matter. Because there is no sincerity is more important with Allah than this sincerity. So I asked about the sincerity."

1. To redress the helpless person's complaint
2. The fulfillment of the desires of the needy persons.
3. To feed the hungry persons

There is no other big good deed than the above deeds.

When Khaja Saheb was finished these benefits, then myself and all people who present in the meeting left from there.

7.
The excellence of Sura (verse) Fateha

On Wednesday I was honoured to visit Khaja Saheb. There were some Haji persons came there to see him.The discussion about Sura Fateha was in progress there in the meeting place. By his holy tongue, he said that "In the book '*Mashiaq Tabqat Asar* ' it is written that for the fulfillment of wishes this verse should be recited very much. " In the saying of the prophet of Allah it is mentioned that "When somebody face any difficulty, then he should recite Fateha as follows."
" Bismilla Ar Rehman Nir Rahim Alhamdu it means to join alphabet Mim of Rahim with an alphabet of Lam of Alhamdu and at the time of saying Amin is said three times Amin then

could solve the problem in this matter."

The Verse Fateha is unique

Afterward, he said " Once the prophet of Allah was sitting there and his companions were sitting around him. He told that "Allah granted him many miracles and at the same time angle Gabriel came over there and conveyed the message of Allah which is as follows

" The book which we have sent to you and in which there is one verse and if it is available in Tora then there will be no person in the Ummat (nation) of Moses will be left as a Jew. If it will be available in the Angil (New testament) then no Christian will become idol worshippers. If it is available in Zaboor (Psalms of David) then there will no person in the Ummat of David will not become a fire worshipper. This verse is sent for the purpose of its blessing for your Ummat and one who seek help from Allah. So that on the day of judgment, Ummat will be free from the punishment of the hell." The prophet asked "Which Sura was that.?" The angel replied, "It is Sura Fateha." Then the angel said " I swear in the name of the Lord, who was sent you as his messenger and if all rivers of the world will become ink and all trees will become pens and seven skies and seven earths will become paper and the men and angels since beginning of the world will write its excellence then one of excellence of this Sura they could not possible to write."

The cure of all diseases

Khaja Saheb was told by his holy tongue " Sura Fateha is the cure for all pains and all diseases. For the disease which is not

curable then in that case to recite 41 times with Bismilla in between the obligatory prayer and the Sunnah prayer of the morning and blow it where there is pain available then the disease will be over. Upon this he said " In the saying of the prophet it is mentioned "Alfateha alshafa min kul dawen." It means Sura Fateha is cured of all pains.

Afterwards he said " Once Harun al Rashid was suffering from serious disease, and which was continued for a period of two years. When he becomes hopeless, then he sent his minister to Fazil Bin Ayaz with a message that he was upset and worried with his problem and there was no cure possible to him after many treatments. At the time of his cure come there so Fazil Bin Ayaz immediately visited Harun al Rashid in this matter and he touched his hand on his body. Upon reciting 41 times Sura Fateha he was blown on him. Even the blowing process was not completed Harun al Rashid was become a healthy and normal person.

In this situation he said once Hazrat Ali Ibn Taleb (R.A.) was recited this Sura on one patient and he recovered his health at the same time. One more person came to see that patient and he was asked to him that how his condition and he was recovering his health.? He said " Hazrat Ali Ibn Taleb (R.A.) was coming there and who recited Sura Fateha which we used to recite and for this reason he was recovering his health. Even he could not complete his discussion and his illness was relapsed again and due to this disease he was dying there. The reason in this matter was that due to dis-believe he died. So man should take care and have truth in every matter and should have pious belief. So if there will be a touch of a hand, even without reciting Sura Fateha then there will be recovery in this matter. The Sura Fateha is cured of all pains.

He was told by holy tongue that in the exegesis, it is mentioned "Allah was named all verses one name but in the verse of Fatha

there are given seven names which are as follows.
1. Fateh al Kitab
2.Sabe al Masani
3.Umul Kitab
4.Umul Quran
5.Surat Magrifa
6.Surat Rahma
7.Suratal Kunz

In this verse the following seven alphabets are not included in it.
1.Sa, because it is first alphabet of word Thabur as the reader of Sura Fateha is not related with Thabur (destruction).
2. Jim, it is the first alphabet of Jehannum and the reader of Sura Fateha is not related with Jehannum (hell).
3. Zha, it is the first alphabet of Zaqum, due to the mercy of Allah, the reader of the Sura is not related with Zaqum (cactus).
4. Shin, it is the first alphabet of Shaqawat and the reader of Sura Fateha is not related with Shaqawat (misfortune).
5. Zhae, it is the first alphabet of Zulmat and the reader of Sura Fateha is not related with Zulmat (darkness).
6.Fa, it is the first alphabet of Faraq and the reader of Sura Fateha is not related to Faraq (separation).
7. Khaf, it is the first alphabet of Khawari and the reader of Sura Fateha is not related with Khawari (dis-grace).

In this Sura there are seven verses are there. Imam Nasir Basti was written "In this Sura there are seven Ayats (verses) are there and Allah was created seven Indam (parts) in the body of the mankind and those who read this verse will be safe and keep away from the seven hells.

Afterward, he said the group of Mashaiq (learned) persons and people of Saluk (mysticism) have written that "In this verse there

124 words are there and Allah was sent down 1,24,000 prophets in the world and for reading one alphabet of this verse the reader will get 1000 rewards for it.

The secret of Sura Fateha

Afterward, he said there are five alphabets of word Alhamdulila and there are five obligatory prayers are there and one who read it then Allah will forgive mistakes in the five obligatory prayers.

Afterwards he said " In the word 'Allah' there are three alphabets are there and if we add five alphabets of 'Alhamdulilla' then it will become eight. So for the reader of this word, Allah will command to open the doors of eight heavens so he can enter from any door whichever he like it. In the words 'Rabbil alamin' there are ten alphabets are there and if we add eight in it, then it will become 18 and Allah was created 18,000 worlds. Those who read these 18 alphabets, then they will become eligible for the reward of 18,000 worlds. In the word 'Ar-Rahman' there are 6 alphabets are in it. If we add in 18 alphabets, then it will become 24 alphabets and Allah was made 24 hours in the day and night. The person who will read 24 alphabets, then he will be free from his sins and he will become such a person who born today from the womb of his mother.

There are 6 alphabets in 'Ar-Rahim' and in it and if will add 24 then it will become 30. Allah was made the distance of the pathway of paradise a journey of 30,000 years and those who will read these 30 alphabets, then they will pass the pathway of the paradise very fast like electricity. In the words 'Malik, yuam-din' there are 12 alphabets are there and if we add 30 alphabets in it then the total will become 42. Allah created 12 months in a year. One who will read these 12 alphabets, then Allah will forgive his

sins of 12 months. There are 8 alphabets in ‘Eyaka nabodu’ and in it if we add 42 then the total will become 50. Allah created the day of judgment which will be equal of 50,000 years. The person who will read these 50 alphabets, then Allah will treat him as Siddiq (true) person. There are 11 alphabets in ‘Eyaka nestin’ and if we add 50 alphabets in it, then the total will become 61. Allah was created 61 rivers in the earth and skies. Those who will read 61 alphabets, then Allah will reward of the drops of 61 river waters and which will be recorded in his record of the deeds and the same quantity of bad deeds are removed from his record of the deeds. In the words ‘Ehdiens siratal mustaqim’ there are 19 alphabets are there in it and if we add to it 61 then the total will become 80. There is command of 80 Darras (whipping) to the person who drink wine in the world. The reader of this verse will gets reward of 80 Darras. In the words ‘Anamta alaihim ghairul maqzubi alaihim walaz zalim’ and there are 44 alphabets are there in it and if we add to it 80 then the total will become 124 alphabets. Allah sent 1, 24,000 prophets in the world. One who will read 124 alphabets, then he will get a reward of 1,24,000 prophets.

An enlightening story of Eman (faith)

In this situation he said “ He was travelling with Khaja Usman Haruni and when we reached at the river of Tigris and not find the boat there and we were in a hurry. Khaja Saheb asked me to close the eyes. When I closed the eyes and find Khaja Saheb and me on the bank of the river. I requested him to inform me how he had crossed the river. Then he told me that he was reciting five times Verse Fateha and put his feet on the water.

8.
The daily rounds of the recital

On the Thursday I was honoured to kiss the feet of Khaja Saheb. The discussion about Vard (recital) and Tasbih (glorification) was in progress. Khaja Saheb said with his holy tongue that one who should decide his daily recital and follow it and if he could not follow in the day time, then he should complete in the night time but do not miss it and should complete it on the same day. Afterward this he should engage in other work. Because in the saying of the prophet it is mentioned " There is disgrace of one who leave the daily round of the recital."

Afterward, in this situation he said " Once Maulana Raziuddin was falling down from the horse. And his leg was hurt. When he was reaching back to his house and he thought on this matter that how the such problem was occurring to him.? Then he remembered that he used to recite daily Sura Yasin after the morning prayer and on that day he was missing the reading of it.

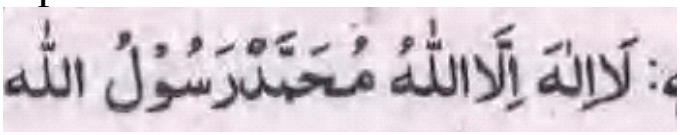
In this situation he said " One pious person of Islamic religion Khaja Abdulla Mubarak once he could not complete his daily round of the recital. So he was hearing a divine call in which it was said " Oh: Abdullah you forget the convent which you have made with us that you forget the round of the recital of the today."

Then he said " The prophets and pious persons, Mashaiq (learned) persons, the person of Allah used to complete their daily round of the recitals on the regular basis. Whatever they used to hear from their spiritual masters, they used to follow in their lives strictly." The daily round of the recitals which are coming in the lineage from Khajagan (masters) of the mystic system, then they

should use to follow those daily rounds of the recital on the daily basis. So you should follow the daily round of the recital and do not miss the same. When you used to stand, then you should stand from the right side and recite 'Bis Milla Ar-Rehman' and complete the Wazu (ablution) with its all requirements and conditions. Then pray two Nafil (supererogatory) prayer and sit on the prayer mat. And complete the following.

1. To recite some verses from Sura Baqer
2. To recite 70 verses from Sura Inam

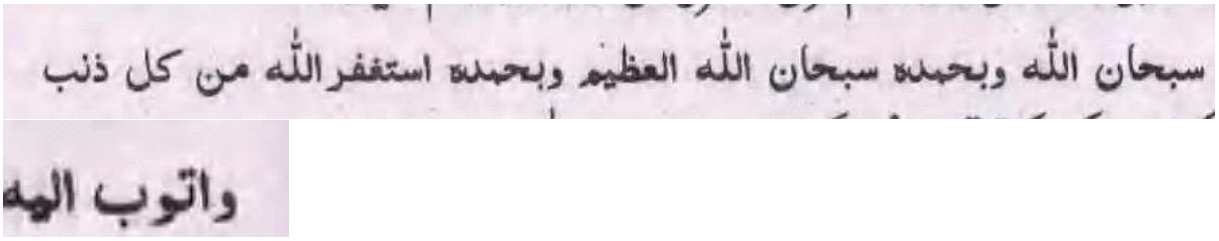
Upon this one should recite the following phrase 100 times



'La ilha illa Muhammadur Rasool illah'. And in the morning Sunnah prayer to recite the following verses.

1. In the first rakat after Sura Fatiha recite Sura Alam Nashra.
2. In the 2nd Rakat after Sura Fatiha recite Sura Alam Tarakaifa.

Afterward, he said to read 100 times " Subhan Allah behamdi he Subhan al Azeem wa be hamdihe astfaqfirullah min kulle zanbi wanatube alai".

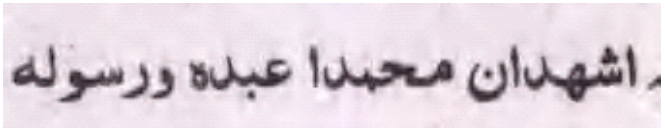


After the morning prayer to sit in the direction of Qibla (the direction in which Muslim turn in prayer) and recite the following phrase 10 times.

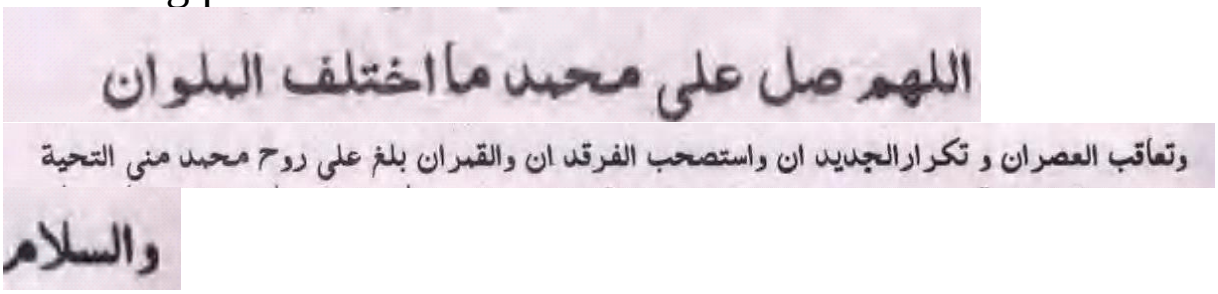
لااله الاالله وحده لاشريك له، له الملك وله
الحمد يحي ويميت وهوحي لايموت ابدا ابدا ذوالجلال والاكرام بيده الخير وهوعلى كلى شيء قدير۔

“ La illahu wah dahu la sahrika lahu lahul mulku walahul hamdu yuhi yumetu wahua haiyu la yamaitu abdan abdan zul jilal wal akram beyadil khair wahuwa ala kulle shain qadir.”

Then he should recite 3 times the following phrase.

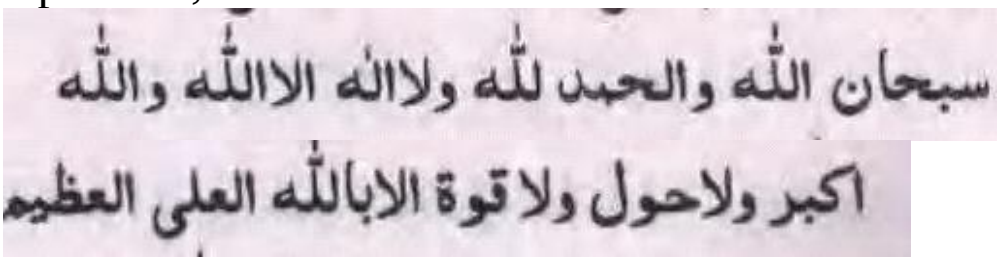

اشهدان محمدا عبده ورسوله

“Ashadun Mohammadur abduhu wa rasoolahu” and recite 3 times following phrase.


اللهم صل على محمد ما اختلف الملوان
وتعاقب العصران و تكرارالجديد ان واستصحب الفرقد ان والقمران بلغ على روح محمد مني التحية
والسلام

“ Allahama sallala Mohamadin ma aqlatafal malwan wa taqib al asran wa takrar al jadid in wastasab al farqadan baliq ala rohe Mohammed minni tahiyat wa salam.”

And recite 3 times “ Ya Aziz ” “Ya Ghafoor” and recite 3 times Upon this, to recite 3 times


سبحان الله والحمد لله ولااله الاالله والله
اكبر ولاحول ولا قوة الاباالله العلى العظيم

“ Subhan Allah alhamdu lillah wa lahilaha illahu allahu akbar wala haula quwata illa billa aliul azeem.”

Then recite three times the following phrase.

پھر تین مرتبہ استغفر اللہ من کل ذنب واتوب الیہ پڑھے۔

“ Astagfar Allah min kulle zanbi watub alai.”

Afterward to recite the following phrase.

بعدازاں یہ پڑھے سبحان اللہ وبحمدہ سبحان اللہ العظیم وبحمدہ استغفر اللہ الذی لااله الا ھو الحی القیوم غفار الذنوب ستار العیوب علام الغیوب کشاف الکروب مقلب القلوب واتوب علیہ۔

“ Subhan Allah behamdi he subhan al Azeem wa be hamdi astaqfir laulazi la ilahu huwal qayyum gafar zunoob sattar oyaub allam ghuib kashal karub muqalabul quloob wa tub alai.”

After this recite the following phrase 3 times.

بعدازاں تین مرتبہ یاحی یاقیوم یاحنان یامنان یادیان یاسبحان یاسلطان یابدیع السمٰوات والارض یاذالجلال والاکرام برحمتك یا ارحم الراحمین۔

After this recite the following phrase 3 times.

بعدازاں تین مرتبہ کہے لاحول ولاقوۃ الاباللہ العلی العظیم یا قدیم یادائم یاحی یا قیوم یااحد یاصمد یاحلیم یاعظیم یاعلی یانور یافرد یاوتر یا باقی یاحی یاقیوم یاحی اقض حاجتی بحق محمدواله اجمعین۔

After this he should recite the 99 names of Allah, which are as follows.

بعدازاں اللہ تعالیٰ کے ۹۹ نام پڑھے۔ بعدازاں پیغمبر خدا ﷺ کے ۹۹ نام پڑھے جو یہ ہیں۔ بسم اللہ الرحمن الرحیم۔ محمد، احمد، حامد، محمود، قاسم، عاقب ، فاتح، خاتم، حاشر، حی، ماحی، داعی، سراج منیر، بشیر، نذیر، ھادی، مھدی، رسول، رحمۃ، نبی، طٰہٰ، یٰسین، مزمل، مدثر، صفی، خلیل، کریم، حبیب، مجید، احد، وحید، قیم، جامع، مقضی، مقتضی، رسول الملاحم، رسول الرحمۃ، کامل، اکمل، مصطفٰی، مرتضٰی، مختار، ناصر، قائم، حافظ، شھید، عادل، حکیم، نور، حجۃ، بیان، برھان، مومن، مطیع، مذکر، واعظ، واحد، امین، صادق، ناطق، صاحب، مکی ، مدنی، ابطحی، عربی، ھاشمی، مضری، امّی، عزیز، حریص، رؤف، رحیم، یتیم، طیب، طاھر، مطھر، فصیح، سید، متقی، امام، حق، مبین، اول، اٰخر، ظاھر، باطن، شفیع، محرم، امر، ناھی، حلیم، غنی، قریب، منیب، ولی ، شاف، عبداللہ، محمد، کرامت اللہ، محمد اٰیت اللہ وسلم تسلیما، کثیرا کثیرا۔ برحمتك یاارحم الراحمین۔

Afterward, he should recite the 99 names of the prophet, which are as follows.

رحیم، یتیم، طیب، طاھر، مطھر، فصیح، سید، متقی، امام، حق،
ع، محرم، امر، ناھی، حلیم، غنی، قریب، منیب، ولی ، شاف،
اٰیت اللہ وسلم تسلیما، کثیرا کثیرا۔ برحمتك یاارحم الراحمین۔
بعدازاں اللہ تعالیٰ کے ۹۹ نام پڑھے۔ بعدازاں پیغمبر خدا ﷺ کے ۹۹ نام پڑھے جو یہ ہیں۔ بسم اللہ الرحمن الرحیم۔ محمد، احمد، حامد، محمود، قاسم، عاقب ، فاتح، خاتم، حاشر، حی، ماحی، داعی، سراج منیر، بشیر، نذیر، ھادی، مھدی، رسول، رحمۃ، نبی، طٰہٰ، یٰسین، مزمل، مدثر، صفی، خلیل، کریم، حبیب، مجید، احد، وحید، قیم، جامع، مقضی، مقتضی، رسول الملاحم، رسول الرحمۃ، کامل، اکمل، مصطفٰی، مرتضٰی، مختار، ناصر، قائم، حافظ، شھید، عادل، حکیم، نور، حجۃ، بیان، برھان، مومن، مطیع، مذکر، واعظ، واحد، امین، صادق، ناطق، صاحب، مکی ، مدنی، ابطحی، عربی، ھاشمی،

After this, to recite 3 times the following phrase.

اللھم صل علی محمد حتی لایبقی من الصلوۃ شیء وارحم علی محمد حتی لایبقی من الرحمۃ شیء وبارك علی محمد حتی لایبقی من البرکات شیء۔

After this, to recite one time the following phrase.

پھر ایک مرتبہ آیۃ الکرسی پڑھے۔ اللہ لااله الاهو الحی القیوم لا تاخذه سنة ولانوم له مافی السمٰوٰت وما فی الارض من ذالذی یشفع عنده الابادنه یعلم مابین ایدیهم وما خلفهم ولایحیطون بشیء من علمه الابماشآء وسع کرسیه السمٰوٰت والارض ولایوده حفظهما وهو العلی العظیم۔

After this, to recite 3 times the following phrase.

بعدازاں تین مرتبہ کہے: اللهم مالك الملك توتی الملك من تشاء وتنزع الملك ممن تشاء وتعزمن تشا ء وتذل من تشآء بیدك الخیر انك علی کل شیء قدیر۔

After this, to recite 3 times verse Qul walahu ahd and to recite 7 times the following phrase.

بعدازاں تین مرتبہ قل هو الله احد پڑھے۔ بعدازاں سات مرتبہ پڑھے۔ فان تولوا فقل حسبی الله لااله الاهو الیه توکلت وهو رب العرش العظیم۔

After this, to recite 3 times the following phrase.

پھر تین مرتبہ پڑھے۔ ربنالاتحملنامالاطاقة لنابه ط واعف عناواغفرلنا وارحمنا انت مولنا فانصرنا علی القوم الکفرین۔ برحمتك یاارحم الراحمین۔

After this, to recite 3 times the following phrase

بعدازاں تین مرتبہ پڑھے۔ اللهم اغفرلی ولوالدی والجمیع المومنین والمومنات والمسلمین والمسلمات الاحیاء منهم والاموات برحمتك یاارحم الراحمین۔

After this, to recite 3 times the following phrase.

بعدازاں تین مرتبہ کہے سبحان الاول المبدی سبحان الباقی المعیدالله الصمد لم یلد ولم یولد ولم یکن له کفواً احد۔

After this, to recite 3 times the following phrase.

پھر تین مرتبہ یہ کہے وان الله علی کل شیء قدیر۔ وان الله قد احاط بکل شیء علماء۔

After to this recite 3 times the following phrase.

پھر تین مرتبہ کہے اتوب توبة عبد ظالم لاعلمك لنفسه نفعاً ولاضرا ولاموتا ولاحیٰوة ولانشوراً۔

After this, to recite 3 times the following phrase.

بعدازاں تین مرتبہ کہے اللهم یاحی یاقیوم یاالله یااله الا انت اسئلك ان تحی قلبی بنور معرفتك ابداً یاالله یاالله۔

After this, to recite 3 times the following phrase.

بعدازاں تین مرتبہ یہ کہے: یامسبب الاسباب یافاتح الابواب یامقلب القلوب والابصاریا دلیل المتحیرین یاغیاث المستغیثین اغثنی توکلت علیك یارب وفوضت امری الیك یارب لاحول ولا قوة الاباللّٰہ العلی العظیم ماشاء اللّٰہ کان وما لم یشاء لم یکن بحق ایاك نعبد وایاك نستعین۔

After this, to recite one time the following phrase.

بعدازاں ایک مرتبہ کہے: اللھم انی اسئلك یامن علیك حوائج السائلین ویعلم ضمیر المامتین فان لك من کل مسئلة منك سمعاً حاضراً جواباً عقیداً وان لك من کل مامت علمًا ناطقا فاعطنا مواعیدك الصادقة وایادیك الشاملہ ورحمتك الواسعة ونعمتك السابقة انظر الی نظرة برحمتك یاارحم الراحمین۔

After this, to recite one time the following phrase.

بعدازاں ایک مرتبہ یہ کہے یاحنان یامنان یادیان یابرھان یاسبحان یاغفران یاذالجلال والاکرام۔

After this, to recite 3 times the following phrase.

پھر تین مرتبہ کہے اللھم اصلح امة محمد اللھم ارحم امة محمد اللھم فوج ممن امة محمد۔

After this, to recite 3 times the following phrase.

پھر تین مرتبہ کہے اللھم انی اسئلك باسمائك واسمك الاعظم ان تعطین ماساتلك بفضلك وکرمك یاارحم الراحمین الحمدللّٰہ الذی فی السموت عرشہ والحمدللّٰہ الذی فی القبور قضاؤہ وامرہ والحمدللّٰہ الذی فی البروالبحر سبیلہ والحمدللّٰہ الذی لاملا ذوالاملجا الالیہ رب لاتذرنی فوداً و انت خیر الوارثین۔

After this, to recite 3 times the following phrase.

بعدازاں تین مرتبہ یہ ہے سبحان اللّٰہ ملاء المیزان ومنتھی العلم وزینة العرش ومبلغ الرضاء برحمتك یا ارحم الراحمین۔

After this, to recite one time the following phrase.

پھر ایک مرتبہ یہ پڑھے رضیت باللّٰہ یاکریما وبحمد نبینا و بالاسلام علینا و بالقراٰن اماما وبالکعبة وقبلة وبالمومنین اخوانا۔

After this, to recite 3 times the following phrase.

پھر تین مرتبہ یہ کہے بسم اللّٰہ خیر الاسماء بسم اللّٰہ رب الارض والسمآء بسم اللّٰہ الذی لایضرمع اسمہ شیء فی الارض ولا فی السماء وھوالسمیع العلیم ط

After this, to recite sometimes the following phrase.

بعدازاں چند مرتبہ یہ کہے اللھم اجرنا من النار یامجیر۔

After this, to recite 10 times the following phrase.

بعدازاں دس مرتبہ یہ کہے لَآاِلٰہَ اِلَّااللّٰہُ دسویں مرتبہ مُحَمَّدٌ رَّسُوْلُ اللّٰہ کہے:

After this, to recite one time the following phrase.

پھرایک مرتبہ یہ کہے: واشهدان الجنة حق والنار حق والميزان حق والموت حق والسوال حق والصراط حق والشفاعة حق وكرامة الاولياء حق و معجزة الانبيآء حق فى الدارالدنيا وان الساعة ايتة لاريب فيها وان الله يبعث من فى القبور.

After this raise the hands and to pray the following prayer follows.

پھر ہاتھ اٹھا کر یہ دعا پڑھے: اللهم زدنور ناوزدحضورنا وزدمغفرتنا وزدطاعتنا وزدنعمتنا وزد محبتنا وزدعشقنا وزدقبولنا برحمتك يا ارحم الراحمين۔

After this, to recite the following.

1.Musbait Ashara
2. Sura Yasin
3.Sura Malik
4.Sura Juma

1. Musbaiat Ashra, The method of this prayer is as follows.

This prayer should be performed after the rising of the sun before it lights falling on the earth and also at the time of the evening before the time of sunset.

- To recite 7 times Sura Alhamad in the condition of ablution.
- To recite 7 times Sura Qul awuz birbin nas.
- To recite 7 times Sura Qul awuz birabil falaq.
- To recite 7 times Sura Qul ya ahiwul kafiron.
- To recite 7 times Ayat Kursi.
- To recite 7 times “Subhan Allah wal hamdu lilah wa la ilha ill la wallahu akbar.”
- To recite 7 times “Allahumma sale ala sayedina Mohammdin nabil al ummi al habil al a’le al qadar al azim aljahi wa ala alehi wa sabihe wa sallim.”

- To recite 7 times “Alla humma aqfir wa walidi wa jami al momin wa mominat wa muslimin wa muslimat al ahyahim wa al amwat ennka qarinbun mujibun dawat ya qazi al hajat berhamatik ya raham ur rahimin
- Alla humma falu bi wa bihimu ajelan wa ajlan fe duniya wal akhirate ma anta lahi ahlun wala tufalu benay ya moualan ma nahanu lahi ahlun ennka ghafurn halim jawadun karim rauf rahim.

10. For every time recite Ayat al Kursi 100 times with Bis Milla and not ignore it.

After this, to perform the Israq prayer at the time when the sun will be at its height in the sky with five Salam in ten Rakat as follows.

In the first Rakat after Sura Fateha to recite Sura Eza Zulzelat one time.

In the second Rakat after Sura Fateha to recite Sura Inna Atena one time.

After the prayer to recite 10 times Darud (blessing of the prophet) and engaged one should himself in the reading of the holy Quran.

After this prayer to perform the prayer of Chast (mid-morning) of 12 Rakats with 6 Salam and in every Rakat to recite Sura al-Zuha one time after Sura Fateha and after this prayer is over then recite the following.

- To recite phrases Subhan Allah completely 100 times.
- To recite Darud (blessing of the prophet) 100 times.

After the above, then one should busy himself in the reading of Quran for a long time and then there will be possibility to meet prophet Khizer (A.S).

After the above to read 10 verses from Alm Tarakafa to Qul

Azu Birab Nass. After finishing the prayer by saying Salam then one should recite ten times Darud. After this one should engage himself in reading Surat Noah till the Asr (late afternoon) prayer. After the fishing the Asr prayer to recite 100 times " Lahool wala quwata illa Billa aliulazim" and to recite the following.

1. To recite Surat Fataha
2. To recite Surat Mulk five times
3. Sura Amma Yatsalun
4. Sura Naizat

So one who recites the above recitals, then for this he will be free from the punishment of the grave and after this one should busies himself in the Zikar (invocation) of Allah.

In the exegesis of '*Sharah of Mashaiq'* it is written that one who read Surat Naziat then Allah will not leave him in the grave and He will take him to the lofty station."

After this one should perform Maghrib (sunset) prayer and upon this he should perform two Rakat for the safety of the Iman (faith) as follows.

1. In the first Rakat after Sura Fateha to recite 3 times Sura Iqlas and one time Sura Falq.
2. In the second Rakat after the Sura Fateha to recite 3 times Sura Iqlas and one time Sura Qul Awazu Bir Bin Nas.

After the ending of the prayer, he should prostrate and he said " Ya hai Ya Qayyum sibat ala eman."

Afterward, one should perform Awabin (supererogatory) prayer after Maghrib (sunset) prayer with three Salam of six Rakat as follows.

1. In the first Rakat after the Sura Fateha to recite Surat Eza Zul Zilat.
2. In the second Rakat after Sura Fateha to recite Surat Alhama Tukasir.

3.In the third Rakat after Sura Fateha to recite Sura Waqaa.

After the above one should busies himself in the Zikar of Allah till the prayer of the Eisha (night) prayer and recite this supplication as follows. “

اللهم اعنى علىٰ ذكرك وشكرك و حسن عبادتك

After that to perform the Eisha prayer and it should perform as follows.

1. In the first Rakat after Sura Fateha to recite 3 times Sura Ayatal Kursi.

2. In the remaining 3 Rakats after the Surat Fateha to recite 3 times following three verses of Qul as follows.

قل (قل هوالله احد، قل اعوذ برب الفلق، قل اعوذ برب الناس)

After completion of the prayer if one who will desire anything, then Allah will fulfil his needs.

After this prayer one should perform the prayer of Sa’da as follows.

In every Rakat after Surat Fateha to recite 3 times Inna anzal fe lalatil qadir and to recite 15 times Sura Iqlas. After the ending of the prayer to go in the prostrate and say 3 times “ Ya haiyu ya Qayyum sabitna Ala Emman” and when he sits then he should recite the following phrase “

اللهم انى اسئلك بركة فى العمر و صحة فى المعيشة ووسعة فى الرزق و زيادة فى العلم وثبتنا على الايمان

Afterward to divide the night portion into three parts and spend the first part of the prayer. The second part in Tahjud (supererogatory) prayer and about this prayer the prophet says " This is obligatory praying for us." To perform it with four Salam and whatever Quran one who remembers then he should recite the same in the prayer.Then sleep for some period of time and then wake up and do fresh ablution and up to morning of Kazib (evanescent light before daybreak) should engage in the remembrance of Allah.

It is said that one pious person lapsed the Tahjud prayer so for this reason he was falling down from the horse and his leg was broken. So he began thinking why it was happening and he heard a divine call in which it was said Tahjud prayer was missed by him as this was mentioned above. So one should engage himself in the remembrance of Allah till the morning time of Kazib (evanescent light before daybreak) and he should follow this procedure daily and should not increase or decrease in it so that he should follow the practice of the Mashaiq (learned) persons.

9.
The grades of Saluk (Mysticism)

When I was honoured of kissing of the feet of Khaja Saheb then Sheikh Ohud Kirmani, Sheikh Wahed Burhan Ghaznavi, Khaja Suleman Abdul Rahman and some other Darwesh persons were present at the meeting place. The discussion about Saluk (mysticism) was started. He told by his holy tongue that the

Mashaiq (learned persons) has classified Saluk into 100 grades. Among in it the position of miracle and revelation is 17th rank. So the person one who shows himself in the 17th rank, then how he will get other remaining 83 ranks. So Salik (mystic person) should not disclose himself unless he will reach the rank of 100 grades.

Afterward, he said "In the family of Khajagan (masters) some of them ranked Saluk (mysticism) into 15 grades. Among in it miracles and revelations are ranked 5th position. Our Khajagan used to say that one should not disclose himself unless reaching on the rank of the 15th position of Saluk (mysticism). Then he will become perfect in this matter.

In the connection of Saluk (mysticism) it is written that once Junaid of Baghdad was asked why he did not want Deedar (sight).? Then, if he wants, he can get it. He said " He does not want the thing which was asked by the prophet Moses (A.S.) and which he could not get it but Allah's last prophet got it without asking it. So the person is not concerned with its desire. If he will eligible then there will be no veil in this matter and there will be available to him divine celestial illumination (Tajalli) in this matter. So why there is a necessity in this matter that we should desire this?."

Afterward the discussion was started about the love. He said " The heart of the lover is a fireplace of love and one who goes with it, then he will be burnt down with it and he will be destroyed. Because no fire is not so harmful than the fire of the love.

The fire of love

Afterwards he said " Once Ba Yazid of Bustam was reached at the place of nearness and there came a divine call in which it

was said " Ba Yazid today is the time of your request and our time of our forgiveness. Demand whatever you need and we will grant you." So Khaja Saheb went into the prostration and he said " The slave is not concerned about wishes and whatever the King will grant with that he will be contented in this matter."

There was a divine call again in which it was said "We have granted you the next world." He said "It is the prison of the friends of Allah." Then he was heard " Oh : BA Yazid, We have given you heaven, hell, Kursi (chair) which are in our possession and we have given you." Then he said "No". Then he heard "What did he mean.?" He said "He knows well." "Oh; Ba Yazid do you demand us.? And if We demand you then what do you did.?" Upon hearing this call he said " I swear in your name if You demand me then on the day of judgement due to my lamentation and while standing near the hell I will destroy it by his one of sigh because against the fire of the love there is no value of the fire of hell and when he was sworn this and he was heard a call in which it was said "Oh :Ba Yazid whatsoever thou demanded was given to him."

In this situation he told one event that one night Rabia of Basra was calling fire, fire, due to fondness of the love. Due to her complaint the people of Basra city went to put off the fire. Among them there was a pious person who said " How foolish they are that they came to put off the fire of Rabia. In her chest there is a flare up of fire of the love which will not be stopped without the union of the friend."

He said " When Mansur Hallaj was asked in the friend's love what is the thing which is leading to the perfection in this matter?". He said " When the beloved want to do politics and want to cut the head of the lover then he should not hesitate in this mater. He should act in accordance with the willingness of the

beloved. He should busy in such a way that with the observation there should be no information for him about its opening and closing on this matter." Upon this Hadrat Khaja Moinuddin began weeping and he was reciting the following couplet.

خوب رویاں چوں بندہ گیرند　　عاشقاں پیش شان چنیں میرند

In this situation he said " In the city of Baghdad, one lover was flogged for 1000 times, but he never lifts his hands and there was no slip in his legs." One pious person asked him what is the matter with him.? He said " His beloved was before him so there was no difficulty for him due to the power of the observation in him and so even there was no information for him in this matter."

Imam Ghazali said " Once in Baghdad, one Ayar (cunning) person's hands were cut off but he was laughing. Somebody asked him the reason of his laugh on this matter, then he told his beloved was there before his eyes. Due to the power of the observation, he could not feel any difficulty and pain in this matter. So he was very much busy in this matter and he could not able to know about cutting off his hands." Khaja Saheb began weeping and recited the following couplet.

او برسر قتل و من درد حیرانم　　کاں راندن تبعش چہ نکوے آید

After this the discussion about the condition of the people of Saluk (mysticism) and the discussion about the learned person was started. So he told by his holy tongue that once Khaja Ba Yazid of Bustam said the following words at the time of his hymns. "Kaif alsaluk alaik" and he heard a divine call " Oh : Ba Yazid talaq nafsak thalas wa qul hu wallah." It means first give three times Talaq (divorce) to your soul, then talk about Us."

Afterward Khaja Saheb said " When the man doesn't leave all the world and all that is in it for himself in the path of the Saluki

(mystic way) then he will not be able to enter into it and he will not belong to them. So if his condition doesn't prevail like the above, then he will be called a false claimant."

Afterwards he said " One pious person who belongs to the people of Tariqat (mystic way) and who belongs to the people of love and he said in his hymns " You will ask with me the account of deeds of 70 years but I will ask with him the account of deeds of 70,000 years. And I will ask with you for saying about Bala (yes). The duration of the period of 70,000 was passed in which you have created the up-roar of Bala (following an answer in the affirmative) for Your saying of Alast rabba kum. ("Am I not your Lord?") The loudness of this cry in available in the world and in the sky, which is happening due to the fondness of Alast (day of creation). When the pious person said this and heard a divine call in which it was said "Heard the reply. Your will and your wish will be fulfilled. It means I will divide your presence into the number of the particles and show all those particles of your body My Dedar (sight) and when I will say that these are 70,000 years and will keep the balance separately."

In this situation he said " One learned person used to say this daily that every person will used to like something. But he did not like anything. So he could not sacrifice himself in this matter. Even there will be destruction of the seven earths and skies, but he will not demand anything for himself. Then in the shock of overwhelming, he said " He want to see Him, but he did not like to see Him and not liked Him. So what is the work of the man with a desire and wishes?."

Once one pious person who said " We have ignored, from carelessness and when we reached in the court then find Him before us and whatever we were needed, which were given to us due to the kind grace of Allah."

Once one pious person said " When we have ignoring from us the carelessness and we have reached in the court of Allah and then it was found that we will present there after the other persons and whatever we were needed were given to us due to the kind grace of Allah.It means divine lights (Tajjilat) of Allah's Dedar (sight) was available there.

In this situation he said " One pious used to say " When he was out of veil like the snake from ecdysis (layer of skin) and was looking over that the lover and beloved and found both of them were like one in togetherness it means one in the world of Touhid (unity of Allah) and so there is nothing available other than the unity there.So you was seen one there."

Afterward, he said " When the condition of Arif (learned person) will be perfect then he will come out from hundred thousand places and he will watch the progress of his work. If he will not come out of that place then he will remain in such a place in the condition of surprise. It means he was still on the bank side and he does not know about the path and for this reason he will waste himself."

He said Hadrat Ba Yazid said "He was in Haq (truth) since three years, but I have been given my mirror it means whatever he was seeing was not there and Shirkat (participation), Takbar (pride), Khudi (ego) was no more there because he was not there. Because Allah is his mirror and whatever I would say this is my mirror and which actually said by Allah in this matter by my tongue and in the middle of this I am not concerned."

Afterward, he said Ba Yazid said " He was custodian of that shrine for a period of many years. At last except regret he could not get anything in this matter. When he came in the court there was no difficulty with me. The people of the world were busy in the world and the people of other worlds were busy in the other

world. Claimant in claims and the people of pity in the pity and some were in eating and drinking and some were busy in the ecstasy (Sama and dancing. Some were there with the king and were busy in the sea of Ejaz (humbleness)."

Afterwards he said this event " For a long time he was used to circummbulate around the Holy Ka'ba in Makkah but now the Holy Ka'aba used to circummbulate around him.Then he said " When he was become God fearing person then in one night due to the love he was demanding his heart, but in the morning time he was heard a divine call in which said " Oh : Ba Yazid you are demanding other than Us and what you concerned with the heart?"

Afterwards on this situation he said " Arif (pious person) is such person where ever he lives and whatever he will demand, then he will get the thing and to whom he will talk and he will get a reply from him. On this way that person is not Arif if such person who will demand the other things and not demand for Allah."

Afterwards he said " The status of the Arif is such person that when he will reach on the status, then he will look the world and all that is in it within their fingers. So when Ba Yazid was asked how far he was progressing in the Tariqat (mystic) way?, then he was replied that "Up to such place that he can watch in between of his two fingers and find there this world and all that is in it ". Then he said "The disciple will find pleasure in the obedience and he will find the pleasure when he will feel happiness and pleasure in the obedience and with this happiness he will come near the veil." Afterward, he told " The low status of the Arif person is such that in him the attribute of the Haq (truth) are finding him."

Once Rabia of Basra said due to overwhelming of fondness "

Oh: Darwesh persons if she will be put into the fire instead of the mankind, then she will be patient in this matter because she is claimant of love. So it is like that she did not do anything. If her sins will be forgiven for the sake of the mankind due to His kindness, mercy and favour. Till now I have not done many things."

Then he said " To suspicion about anything about the religion of the people of Saluk (mystics) is a sin." He said again " It is worse than sin because of sin one time it is made repentance, but it is made repentance for this for 1000 times with sincerity. It means self-conceit is a great sin."

The status of perfection in the love of Haq (truth)

He said the status of Arif persons in the love of the Haq is that "First, he should show his light of the heart and when someone will come to him and claimant then he should convince him with the help of the miracle."

Afterward, he said " Once he was travelling towards Madina along with Khaja Ohud Kirmani and Khaja Harun Usmani, when we have reached in Damascus, where we have seen 12,000 mausoleums of the prophets were there in front of the mosque where the wishes and desires of the persons are fulfilled who visit there. We have visited the mausoleum of the prophets and asked about the pious persons there.

One day with Khaja Ohud Kirmani and Khaja Harun Usmani we met one pious person who was Wasil (union) of Haq (truth) and whose name was Darwesh Mohammed Arif in the mosque of Damascus and some other Darwesh persons were sitting along with him there and the discussion was in progress about the thing that when any person claiming of the something then unless he

will not show it to the persons how they can know in this matter.?

So one person who was participating in the discussion and arguing with Mohammed Arif and Mohammed Arif was telling him that on the day of judgment the Darwesh persons will be excused and the account of the deeds of the wealthy persons will be settled. With this saying that person was upset and he said in which book it was written about this.? Khaja Mohammed Arif could not able to remember the name of the book.

So he did a meditation and he was informed about the book. That person told him unless he will not show the book he will not accept this. So he raised his head and he said " The book which was shown to the people of Allah should be kept before this person so that he could see it." Then there was a command for the angels to show the book in which that matter was written to that person." That person stood and accepted in this matter and he was falling on his foot. And he said " These are the brave persons of Allah."

The miracles of the pious persons

Afterward the discussion was started that the persons who are in this meeting should show their miracles. Upon hearing Khaja Haruni put his hand under the prayer mat and take out one fist full of gold coins from there and he was given to one Darwesh person who was there and he asked him to bring sweets to the Darwesh persons. Upon this miracle Sheikh Ohud Kirmani put his hand on the wood which was lying there and due to the order of Allah it was converted into gold. Due to the presence of my spiritual master I could not show anything. Then Khaja Usman Haruni addressed me and said "Why he did not say in this matter?." There was one hungry Derwesh was there due to shame and he could

not ask in this matter. So I have taken out the four breads of barley from the rag dress and given to him. That Darwesh and Khaja Mohammed Arif said " If there is no power in the Darwesh persons, then he cannot be called the Darwesh person."

Afterwards he said " One Darwesh person used to say that from the time when he was declared enemy the world, then from that time he could not go near the mankind. He was given preference to Allah than the mankind. There was very much overwhelming of the love for me so I began thinking the enemy of my existence and was taken out of the middle the life and death and began to love the existence and love of Allah."

Afterward, he said "It is written about Saluk (mysticism) that on the day of judgement when there will command for the special persons of love will be sent to the paradise then they will say that what they will do with paradise.? The paradise should be given to such person who have worshipped for greed of it."

Afterwards Khaja Saheb said " When the sight will be given to somebody, then what he will do with the paradise?. Then he said " If it is possible to get existence and if it is not possible, then understand it that the following things which move like wind on you."

1. Capability
2. Zahed (ascetic)

Afterward Khaja Saheb began weeping and he said " On this way many brave persons were become helpless and many helpless persons were become brave.

In this situation he said " There will be no damage from the sin than to disgrace the Muslim brother and doing disrespect him."

Afterward, he said " There was one Derwesh person who was very pious and he has a union of Haq. And he was used to say, "

Many people of the world were becoming disabled on the way of the world. The people of other world are in the pleasure in the happiness of the friendship of Allah. And the people of Maraft (knowledge of Allah) are Noor al Noor (wonderful). This is a secret which is known by the people of Saluk (mysticism). The worship of the people Marafat will be busying themselves in a special remembrance of Allah."

Afterward, he said when " The Arif person will be silent, then it should be understood that he is talking to Allah. When he will close his eyes it means that at the time when he sleeps, he will not lift his head so that angel Israfil will not blow the trumpet (Sur)."

The identification of Allah

Afterwards he said " Khaja Zanoon of Egypt used to say one who will find the identification (discovery) of Allah in the silence and so he will flee from the mankind. In this situation he said " Once Khaja Shuja Kirmani was asked for how many years he got the identification.?" He said "When he got identification, then he was fled from the mankind."

Afterward, he said "One who have recognized Allah and then if he did not flee from the mankind, so then understand that there is no grace in him. In this situation he said Arif is such person who should take out whatever the things from his heart so that he should become unique like his friend. Then Allah will not conceal anything from him and also he will not care about the both worlds."

Afterwards he told by his holy tongue that " The perfection of Airf person is that he should move himself on the path of Allah."

Afterward, he said "On the day of judgment the thing which

will take to the paradise is not Zahed (asceticism), action and not his knowledge) but his pain of the love."

He then said " Even the Arif person, whatever he say about Marifat (knowledge of Allah) and he will wander in the lane of the friend and he discloses some secrets of Marifat but he will not get Marifat unless he will not remember Marif (Allah) and then he will not become Arif person."

Afterward, he said "The complainant of the persons of love is due to the fondness and desire which will remain till the finding of the friend. Because the lover will make loud and cry till he will not get the union of the beloved. When he will see the beloved then in between his speech is left."

He told by his holy tongue that "When the water flows in the river and makes loud and cry there when it will fall in the sea then there will be no sound of it. In this way there will be the union of the lover with the beloved and there will be no loud and cry of the lover will be there on this matter."

Upon this he said " He was heard from Khaja Haruni that there are some friends of Allah are there if there will be a veil for even one moment, then they will be destroyed and will not able to do worship of Allah."

Afterwards on this situation he said "Once Khaja Abdullah Hanif was engaged himself in the work of world by mistake. When he remembered this and he thought it was against the will of a friend. So he was sworn that till his life he will not engage in the work of the world. As he was living for a period of fifty years, but he did not engage himself in the work of the world."

After this he said about loud and cry of love of BA Yazid Bustami " He was used to stand on his one foot in the morning after the prayer and he used to complain on this matter and one day he heard a divine call in which heard the following. " Yaum

tabbal araz". It meant at that time there will be union possible when there this earth will be rolled and other earth will be created."

Afterward on this situation he said " Once Ba Yazid Bustami went into the jungle of Bustam. In the world of fondness and desire he was complaining that whatever the jungle which is seen by him and in which he was found the falling down the rain of love was there and he wants to take out his leg from there but he could not take it out."

Then he said " The path of love is such that one who will adopt this way, then his name and sign will be finished." In this situation he said " The people of Irfan (intimate knowledge of Allah) will not say anything from their tongues except the remembrance of Allah. Upon this he said " The lowest thing which is disclosed by Arif person is that he will not busy with the ownership and wealth."

Afterward, he began weeping and he said "It is Haq (truth) that in His (Allah) friendship if we spend the two worlds then it is not more."

Upon this he said "Even though the people of love are Mahajur (forsaken) in the love, but they will do the work of sleepy persons and if they wake up, then they will demand for the object (Matlub) and they are not busy for the demand of the friend. They are busy in the observation of their beloved. The beloved is such that who sit to see and watch the lover. There will be the work of sincerely and obedient persons, which is found on the path of love.

Afterward, he said "Khaja Samoon Muhib says when the hearts of the pious person of Allah are obedient in this matter, then they will not tolerate the burden of Marafat (the knowledge of Allah) and love so they busies themselves in the worship of Allah. But they will not bear the special burden because there will be grief

for them due to the endeavour and mystical exercise."

Upon this he said " The Arif is that person one who should promise that he will obtain his Matlub (object) in one of his breath. In the Arif's every breath there will be available remembrance (Zikar) of Allah. And who will sacrifice all his life for these breaths. Those who will engage themselves in Zikar (remembrance of Allah) and such holy breaths and if which will be searched in the sky and the earth and then it will not be found there. For such breaths if it will be searched into the earth and skies for many years, but he will not find them there."

Afterward, he said "He was heard by his spiritual master Khaja Usman Haruni that if there will be following three qualities which will be found in any person then think him that Allah keeps him his friend."

1. Generosity.
2. Shafaqat (favour)
3. Tawaze (humility)

The generosity should be like the river
The kindness (Shafaqat) should be like the sun
The humility (Tawaze) should be like the earth

Afterward, he said the Hajjies who used to busy in the circummbulation of the Holy Ka'aba in Makkah with their hearts, but they could not able to get observation there, but the people of love who busied themselves in the circummbulation of the veil of greatness and if they look other than this then they complain on this matter as they would like to watch the observation of his friendly only."

The world of love is one secret

Afterward, he said " In the Saluk (mysticism) the world of love for which many 100,000 learned persons want to understand about it but it was not being understood a little to them. By Zahed (asceticism) there is such obedience which is not even known to Zahed persons and they are careless about it and this is the secret which is out of the two worlds which is only known by the people of fondness and the people of love."

Afterwards he said " If it is known by such persons who are firmly in the both worlds and one who knows them and he will not see them and so after this he will leave his claimant so that to keep him in the condition of grief."

Afterward, he said " With passion and love there will be conversation, action and engagement which is prevail there and which will prevail up to outside of the veil and when they enter into inside of the court there will be rest, silence and peace which will prevail there. So there will no complain and loud and cry will not be prevailed there."

Afterward, he said " There is no such courage which will prevail so that Khaja (master) will not recognize the shrine of the real friend and he was becoming a lover of himself. When there will be observation available upon him, then there will be no conversation and complaints."

When Khaja Saheb was ended the above benefits so all persons and myself left the meeting place.

10.
The effects of the good and bad company

On the Thursday the wealth of kissing the feet of the Khaja Saheb was available to me. There were many pious persons and

persons of Saluk (mysticism) available at the meeting place. There was discussion about the good, company was in progress. He told by his holy tongue that "In the Hadith (saying) of the holy prophet it is mentioned " Al-suhbat al-touser" it means there is surely there is the effect of the company. If any bad person follows the company of the pious persons, then there is hope that he will become a better person. If the good person will follow the company of bad persons, then he will become a bad person. Because whatever the better person will get due to the company only. "

The grace which will be available due to the company of pious persons only.

The wise king

When the caliphate was available to Hazrat Umar Bin Qattab (R.A.) and at that time the King of Iraq who was defeated in the war and he was becoming a prisoner of war and was presented to him. The caliph of Islam said to him, " To accept the Islam otherwise he will be killed." He was refused in this matter. So the caliph said " Aman in Isalam wa ma in saif" "It means to accept the religion of Islam otherwise you will be killed."The king refused again. So he was asked to bring the sword. That king was very wise. When he was seen such situation, then he told him that he is thirsty and need some water to drink.

Caliph Umar commanded to give him water in the glass of the cup. He told that "He does not want to drink water in that cup." So the caliph told " To bring the water in the cup made of gold or silver as he is the king." But the king was told " He will drink water in a cup made of the earth." When the water brought in the

cup of earth for him for his drink, then the king told him that "To make an agreement with him that till he will drink the water he will not be killed."

So the caliph was, agreed that he will not be killed till he will drink the water. The king put down the water pot on the ground. So it was broken and water was flown on the ground. Then he said to him, "You have promised not to kill me till drinking of the water." So he was surprised for his wisdom in this matter and he told him he was forgiven him and Hazrat Umar hand over him to one pious and ascetic person. When he was staying in the company of pious persons for some period of time, so there was an effect of that person on him. He was sent message to him to call to him so that he will accept the religion of Islam. When he was accepted into the religion of Islam, then Hazrat Umar bin Qattab (R.A.) told him "He was given back the kingdom of Iraq." But he told him " He is not in need of the country, but he should be given to him one ruin village of the Iraq country which should be sufficient for his means of livelihood." He was accepted in his request and send his men to Iraq and upon hard search and investigation, no ruin village was not found in the country of Iraq. When this was informed to the king then he told him "He wants to say that he was given to the country of Iraq to him in such condition that there is no ruin village in Iraq is there and after that if any village will become ruin, then he should be asked in this matter on the day of judgment before Allah." Then the caliph of Islam began weeping and told how this king is great wise and intelligent person.?

Afterward, he said he was heard by Khaja Saheb Haruni that " The people will not become eligible for the name of Fakir (Darwesh) unless the left side angle will not write anything for him a period of eight years. It means during that period he did

not commit any sin”

Afterward, he said there are some Arif persons are there who did not require anything from Allah. Upon this he said “ In such Arif person there is piety (Taqwa) is available, but he will get only illegitimate food by begging.”

Afterward, he said “ One day he was heard by Junaid of Baghdad that when was asked with saint of Tariqa (mystic way) of love what is the result of the love.? He said “The result of love is that there should be intoxication and fondness towards Allah to that extent which is related to him. But when Allah keeps any persons as his friend then that friend will be moved within the paradise.”

Upon this Khaja Moinuddin said with his tongue “The people of love and people of mysticism are similar in the matter that both are obedient and there will be fear upon them that whether they will be separated from there.

Afterward, he said he was seen in ‘*Ketab Mohabat’* in the handwriting of his teacher Moulana Shrafuddin who was a man of exegesis that Khaja Shibli was asked “ In spite of a lot of sincerity and mystical exercises which you have done and which you have already sent forward but why there is so much fear with you.?” He said “Due to two things. First, it should not be said that he is not eligible for Him and he will send away from His court. Secondly, at the time of death if I will take faith with safety, then he will think that he was doing something otherwise, I will think that I have wasted all my deeds and sincerity.”

Afterward, once one person asked Hazrat Shibli about the love and he was asking “Whether it is a sign of misfortune.? He said “Do disobedience and hope for the acceptance.” Upon this he was asked “What is a real thing with Arif persons.?” He said “To keep silence always and live in the condition of grief and sorrow.

Because of this there will be available excellence of the Arif persons.” And he said “ In the world, there are three dear things are there.
1.The A’lim (scholar) who speaks with his knowledge
2.Un-greedy person
3.That Arif person, one who describes the attributes of his friend.

Who is the Sufi and Arif person.?

Afterward, he said “Once Hazrat Zan Noon of Egypt was sitting in the mosque of Kakri in Baghdad along with the persons of Tariqa (mystic way) and there was discussion about the love was in progress. One Sufi person asked “Who is called Sufi and Arif.?” Khaja Saheb said “ Sufi and Arif are such persons whose hearts are free from the following things.

1. Kuadrat (ill-will)
2. Bashirat (human nature)
3. The world and its love

When there will be the above qualities in them, then they will obtain higher status and position, and they will become pious among the mankind and they will run from enemies and they will become the belonging of Allah and so they will not become the owners or the Mamluk (slave).

Upon this he said “ The Sufism is custom and it is not the knowledge and this is available in the soul of the lovers.”

And this is the manner of all categories of Mashaiq (learned persons) who were as per “ Tuqliqu bill Iqlaq Allah.” Because it is to come out from the mankind and which is not possible with the help of custom and the knowledge.

Upon this he said " The Arif is the enemy of the world and he is a friend of Allah. As he is disgusted from the world so he is not aware in this matter and there will be no news for him about hatred and greed."

Afterward, he was asked "Why the Arif person used to weep very much.? He replied "Yes, but he will weep till he will be on the way and when he will reach near the realities of nearness, then he gets a visual meeting, then he will stop weeping there." Upon this he said "There are some lovers of Allah who are silent due to the friendship of Allah. They are unaware of anything in the world and its existing things."

Afterward, he said " In the heart in which there is firmness of friendship, of Allah is there and for him it is expedient that he should keep the news of the both worlds and if he will not do that then he is not a true friend of Allah."

Afterward, he said "Once he saw Khaja Dawood Tai who came out of his hut while the closing of his eyes and there was one Darwesh person who was present in his service. He has said "For the period of 45 years his eyes are closed so that he could not see anything other than Allah. Because it is not love that there is friendship with Allah and to see the un-related person."

Afterward, he said "He heard from a pious person that on the day of judgment Allah will command the angels to study the deed of the pious persons, whether they claimed the friendship of Allah and they have any link in their hearts with the unrelated thing. Those are such pious persons who do not have peace in any work except his friend."

Afterward, he said " Khaja Abu Saeed Abul Khair use to say when Allah wants to make any person His friend then He will overwhelm His love of Him. And the second time when his condition will become like that then His friend will bring him in

the lodge of individualism so that he will become eternal there.

Then he said “When Arif person contact toward Allah and then the connection will be established there, then he will become resident in the destination of the nearness. Upon this when he will be asked “Where you were and what do you want.?. Then he will reply except for that he was with “Allah.”

In this situation he said if asked about “ Afan sharah Allah sadrau “ (Who has lighted to his chest) “ What it is? So in this matter, it should be said “ When the sight of Arif will be at world of Wahidant (unity of Allah) and the majesty of the providence, then he will become blind so he should not see the un-related.”

Afterward, he said once he was arrived in Bukhara as a traveller and where he was seen a person who was very busy in the worship of Allah, but he was blind person. I have asked him for how many years he was becoming blind?. He said “ When his work was becoming perfect in Wahidaniat (unity of Allah) and Jalal (majesty) and he was began looking for the greatness (Azmat) and then one day when he was sitting and his look was fallen on the un-related thing and he was heard a divine call in which it was said “ Oh: claimant you claim of Our love and you look at the un-related thing and when he was heard this call he was become ashamed in the matter and he could not say anything. So he prayed in the court of Allah that the eye, which was seen the un-related thing should become blind and even this conversation was continued and I was becoming a blind person of two eyes.”

Afterward, he said “ When Allah created prophet Adam (A.S.) and asked him to pray. It means to stay in the prayer. And take care of the heart in the company and the soul should take a rest in the destination of nearness and head to get a union. This is the reason of the creation of the mankind with Allah.”

Upon this he said " When a pious person of the mystic way used to put his head in the prostration then he used to pray to raise him blind on the day of judgement." When he asked the reason, then he said "The person who sees his friend and for him it is not good to look over the un-related thing on the day of judgement."

Afterward the discussion was started about Darweshi (mysticism). He said "The name of Darweshi (mysticism) is that whoever will come to see him, then he should give him something and he should not leave without getting anything from him. If he will be hunger, then he will be provided with food. If he will be in the nake condition then the fine dress will be given to him. So he will not give permission to anybody to go without empty hands. After asking the condition of needy person then that person's help should be done."

The pious person will not return with empty hands

He said "Once Khaja Haruni and one Darwesh person were travelling together. We found Sheikh Bahauddin Bakhtiar Oushi a great pious person of his time. In his shrine there was a rule that every visitor will not go without empty hands. If anybody will be in the naked condition then he will use to give him a fine dress and still the process of giving the dress continues, then by an invisible source at such time the same extra dress used to come there."

So I spent some days in his presence. His first advise which was given me was that "Whatever we get should be given on the way of Allah and should not be kept even one penny with us so that to get the friendship of Allah."

He said " Oh: Darwesh one who got grace only by the above

reason." Then he said one event that " There was one Darwesh who was very poor and but his habit was that whatever he used to get from the amount of victories, then he will use to distribute that amount among the Darwesh persons and he use to live in his house. Once two Darwesh saints visited him and asked him water. The Darwesh came from the inside of his house with two breads of barley and with a pot of water because they were hungry. Both of them ate the bread and drank water. While looking each other they said "The Derwish person was doing his work and now we should do our work."One of them said "He should be given the world and other said due to the world he will be misguided." The other Darwesh replied the Darwesh are people of generosity so they should be given this world instead of the other world." They prayed for him and left from that place. Then the Derwish was becoming a perfect man and in his public kitchen there were 1,000 Maunds of food was cooked daily and which was provided to the mankind.

Afterward, he said "The lover is that person on the way of love and who should leave his heart of the two worlds. It means he should not take an interest in the two worlds."

The four meanings of the love

Afterwards Khaja Saheb told there are four meanings of the love are there which is mentioned as follows.

First in the remembrance of Allah to be happy by his heart and soul.
Second, to think the remembrance of Haq (truth) as a great thing.
Third to disconnect the relations of the world.
Fourth on his condition and besides all other's conditions he

should weep as there is instruction in this matter in the holy Quran " Qul an kana abawakum wa abanwakum wa aqwanakum wa azwajukum alaq" and it is the quality of the lovers is that their love should be sacrificed for this meaning and they should pass from the following four places of love, knowledge, modesty and respect.

Then he said " In the love that person is truly one who disconnect with his father, kith and kins and get the relation of Allah and his prophet. So the lover is that person who follows the orders of the Quran and he should be true in the friendship of Haq (truth)."

Afterward, he said " The sacrifice of the lovers is indifferent to all other things except for the of love Allah. The sacrifice of Majnoon (desperate in love) is not disclosing his desire."

Afterward, he said " Once Rabia of Basra was asked who is Arif person.? She said " One who will turn down the world and whatever he posses should be spent in the way of Allah."

Afterward, he said " The quality of the lover is that he should possess the sincerity in the love." Then he said " In the world the best thing is to sit with the Darwesh person and should disclose whatever he has in his heart to a fellow Darwesh person and discuss with him all details clearly. And the worse thing is that the Darwesh person should live separately from another Darwesh person. If such condition prevails, then there will be no Marafat (knowledge of Allah) with him."

Afterward, he said " The friendship of Allah is created by leaving such things which Allah thinks His enemy so one should have enmity with those things e.g. the world and the soul."

Afterward, he said " When Arif person will become perfect.? At that time when the speech is not available in between and it will happen that either friend live or he.?"

Afterward, he said with his tongue " In Arif person, that person is truly one who does not possess anything with him or he does not belong to anybody."

Afterward, he said " Once Khaja Salman Muhib was discussing about love and at that time one bird came there and sat on his head. For the few times his beak touched him and then the bird sat on his hand and after that the bird sat on his armpit and at last she sat on the earth. Due to touching of the beak on the earth by a few times the blood discharge was started from her beak and she was falling down to the earth and died."

When Khaja Sahib was finished the above benefits, then myself and all other persons left the meeting place.

11.
The trust of Arif persons

On the Wednesday I was blessed with the wealth of kissing the feet of the Sheikh. Maulana Bahauddin who was a man of exegesis, Sheikh Ohud Kirmai and some other Darwesh persons were present there in the meeting place. The discussion about the trust of Arif persons was started. He told by holy tongue " The trust of Arif persons is that they should not have trust other than Allah and should not pay attention to other things."

Then he said " In reality Mutwakil (resigned to will of the Allah) is such person, one who will not desire of the help from the creations or complaint about the difficulties nor disclose its details."

Afterwards he said " Angel Gabriel said to prophet Ibrahim (A.S.) what he is needed?. He said "Not from you". Because he was out of the connection with his soul, but he was got observation of innermost with Allah."

Afterwards he said " For the people of trust during the fondness of divine lights, there will come one time and at that time if they will break into pieces or hurt by the sword or there will be grief or sorrow which will reach for them but they will not know in this matter."

Afterwards he said " The people of trust will have such trust on Haq (truth) so they will live in the condition of surprise in the world of intoxication.

Afterwards he said "When Khaja Junaid of Baghdad was asked who is Arif person.? He said " One who disconnect from the following three things.

1. I'lim (knowledge)
2. Action
3.Khilwat (closet)

When there was a call of "Asa Adam " was heard, then all things wept on the condition of Adam except the gold and silver. Allah asked them, "Why they have not wept.?" They said " The one who is not obedient to You so for him we will not weep." Allah said " By swearing in the name of His respect and majestic that your value and whatever is there with you will be shown to them and We will make them your servant."

Afterwards he said " When the lover will claim for the kingdom, then he will be degraded from the status of love."

Afterwards on this situation he said " The love is the claim of the faithfulness with the union and Hurmat Batil it means the observation of indigence is like such a friend which take care of the soul, ears and head in the obligatory prayers.

What is the willingness of the love.?

Afterwards he said “Once Junaid of Baghdad asked about the willingness of the love.”? He said “ If the seven hells will be put on his right hand with their greatness and horror, then he should not say to put on his left hand.”

Upon this, on this situation he said “ The first thing which was made obligatory for the human beings is Marafat (the knowledge of Allah) “Wama Khalaqtul Jinna Wal Insa Illa li-ya’budoon.” “We have created Jinn and human beings for our worship.”

Afterwards he said “ Allah due to his wisdom is kept something concealed in other things.”

Upon this he said “ In the secrets of pious persons it was written that when Allah will give re-birth the friends due to His light and Tajaliat (divine light) then they will behave that observation which was enabled to holy prophet of Allah. Because Allah is without tongue, without soul, without place, without direction. For this reason the prophet of Allah was describing the attributes of Allah as explained as follows.

So with the help of Allah and through Allah, he got eternity of time and space because he got lost in the attributes of Allah and became free from time and space.”

The true lover

Afterward, he said “ On the day of judgment “ Amanna WA sadaqana”. Doubtless we believe in and testify to the truth and which will make the lovers as true lovers. If there will questioned whether there will be the lover among those lovers who claim to the love?. But if one he could not prove his truthfulness, then he will be become regret in this matter. And he will not able to show his face among the lovers and at that time there will be divine

call will be heard in which it will be said “The lover was not among true lovers so he should be taken out from them.”

Upon this he said by his holy tongue that “ The people of love are those people who will hear only the talk of the friend.” As per Hadith (saying) of the holy prophet “ Al-hadith al-qalbi rabbi”. It means the hearts of the lovers will hear only the talk of Allah.”

Afterwards he said “ When the person of love will die then he will be forgiven immediately.”

Upon this he said “ He was seen one Daresweh person who was dying in the jungle and he was laughing there.” He asked him “You are dead, but why you are laughing.” He said “It was the willingness of the love of Allah.”

Afterward, he said about this situation “The heart is one which should be such that it should be temporary as per his condition, but it should be eternal in the observation of the friendliest and Allah should be overpowering on his actions and he should not have confidence in himself and so he will have no consistency up to the empyrean.”

He said “ Once Malik Bin Dinar was asked how is doing the service of the friends of Allah? He said “One who does service of the friends of Allah, then he will be get sure of the union.”

Afterwards he said “ When Rabia of Basra was asked “Which is the best action among all actions.?” She said “ To spend out his schedule of the timings in the remembrance of Allah.”

One who claimed for his piousness and in which, if there will be find his desire, then he is a liar person.

In the claim of the love such person is brave one who is ignoring his wish and so he should opt for the desire of Haq (truth). Then at that time he will be deserved to become the friend of Allah. If at that time Allah will tell him his friend then he should reply of slavery only. Because there is no name of lovers or reply or

custom is there in this matter.

Afterward, he said " He was heard by Khaja Haruni that the lovers will not pay attention towards un-related except the friend. Because one who feel will happiness without the friend then he will face grief because he is not happy with the service of the friend and he is having the wildness with all other things. One who will not have love with the friend and he will become insignificant."

Afterward, he said " The Arif is such person when he will wake up in the morning and he does not know about the night."

Afterward Khaja Saheb began weeping and said " Oh: careless to start the preparation of the provisions for a journey which is expected it means death. Upon this he said " The group of love is a such group and there is no veil in between them and Allah."

Afterward, he said " In the love Arif is such person and who will not feel anything strange. Because the acceptance of the claim is not there for one thing and which is given by his hand in this matter.

Upon this he said " The best time is that then there will no doubt and thought is not there in the heart and there will be freedom of the persons. Upon this he said " Those who are given love are also given indigence and wildness so that they become not attracted towards the world."

Afterwards he said " the Arif person say the belief is in place of light with which the man is enlighten then he will attain the status and perfection of Majnu (desperately in love) and pious persons."

The originality of the man

Afterward, he said " The man is made up of water and earth

and if there is water is overwhelming in him then if he will with pleasure and mystical exercise, then he will look the grace of Allah with pride, then he will not become successful in this matter and if the earth is overwhelming in one person then he will become a pious person at the time of hardness and he will become suitable for any work."

Afterward, he said " When Allah wants to create the cloud then mix all the colours and all tastes. Then he mixed all the colours so the colour of the water is created and when all tests are mixed, then the taste of the water is created. With the drinking of water we will get our lives, but we do not know its taste. Everything is getting its life due to water only."

Afterward, one Darwesh person who was present in the meeting asked who was Majnu (desperately in love)? He said " One who will become nothing in the beginning of love and who will get lost in the second and third stages." He asked "What is mortal and eternal?" He said " The mortal and eternal is Haq (truth) and the eternal is for the eternal of Haq (truth) and the mortal is for mortal of the soul." He asked "What is Tajrid (abstract)?'. He said "To keep the attributes of the beloved in the mind is called Tajrid." So it is said " One who will love Him, then he will become his ears and eyes."

Upon this he said " In Multan, he was heard by one pious person that there are three kinds of repentance of the lovers are as follows."

1. Regret
2. To leave sins
3. To keep oneself away from cruelty and hostility.

Afterward, he said " The Knowledge is such thing which is comprehending and Maraft (knowledge of Allah) is its part. So where is Allah and where is the man and this knowledge is with

Allah only and who knows well about these two things."

Afterward, he said " Unless the head of the Arif is not become pure, then any action is not become clear."

Then he said " To whom He will keep as his friend then on him, He will send the calamities on his head.There are three things in the true repentance are as follows.

1. To eat less for the fasting
2. To sleepless for the sincerity
3. To less talk for the supplication

From the first thing there will be fear and from the second and third things there will be created the love. So under fear it comes to leave the sins so that there will be salvaged from the fire. Under hope it comes for sincerity which makes it possible to get a position in the paradise and to get a perpetual life there. Under the subject of love there is a exertion in thinking is required so that to enable to get willingness of Haq (truth)." He said " In the love Arif is such person who will not keep his friend except for the remembrance (Zikar) of Allah."

When Khaja Saheb explained the above details then he began weeping and he said " Now I start my journey to such a place where he will be buried. It means he goes to Ajmare city in India. At that time Ajmare was populated with full of Hindu persons and there was no propagation of Islam in Ajmare. When the holy feet of Khaja Saheb were reached there then there was very much progress and the propagation of Islam in Ajmare was found that it is limitless.

12.
The angel of the death

On the Thrusday I blessed by kissing the feet of Khaja

Saheb and this is the last meeting in the grand mosque of Ajmare and the following persons were present there at the meeting place.

1.Darwesh persons
2. The pious persons
3. Disciples

The discussion about the angel of death was in progress. He was told by his holy tongue, that "Without the angel of death the value of the world is less than the grains of barley. When asked why.? Because in the saying of holy last prophet of Allah it is mentioned " Al-maut jasar yuwasal al-habeeb ela al-habeeb". It means the death is a pathway which will make meeting of the friend with his friend." Or meeting of two friends."

He then said " The friend is that person one who should remember his friend by his heart because the hearts are created for the friends only. Specially, it was created that it should circumambulation around the empyrean." As per saying of Allah " Oh: my slave when your remembrance of Allah (Zikar) is overwhelming for you then I will become your friend. It means you are loved by Me."

Afterwards he said " The Arif is like the sun, which shines the world and nothing is left without its light." After explaining the above benefits Khaja Saheb began weeping and he said " He was going on the journey to the place where he will be buried there. In a few days I leave from this place. At that time Sheikh Ali Sanjari was present there. He was given orders " To write a testimonial of caliphate and to be given to Sheikh Bakhtiar Kaki so that he should proceed to Delhi. Because we have given him caliphate and that place (Delhi) is belongs to him."

When that certificate was finished with him so it was given to me. So I was paying respect to him. So he was ordered me to come

close to him. When I went near to him then he was put on a turban and a cap on my head and he gave me also the staff of Khaja Usman Haruni and put on the waistcoat to me. Also a holy book of Quran and prayer mat was given by him. And he said " All these things which belongs to the holy prophet of Allah are coming in the chain of the pious personalities in Chistia (name of Muslim mystical school) order as custody. We are sending you with all these things. In the same way our ancestors were given these things to us. So you also forward these things and fulfil its duties properly so that we will not be ashamed before the Khajgans (masters) of Chistia order on the day of judgment.

I have paid respect to Khaja Saheb. Khaja Saheb prayed two Rakat Nafil (supererogatory) prayers and told me " To go I have surrendered to Allah and I have taken you to the destination with respect."

Four fine Jewels.

There are four fine Jewels

Afterward, he said " There are four things which are as called fine jewels which are as follows.

First the Derwesh who should declare himself as a wealthy person.

Secondly the hungry person who should show himself as full of stomach

Third the sad person who should proclaim himself as a happy person.

Fourth with an enemy one should look to him as his friend.

Afterward, he said " The status of people of love is so great that

if he will ask whether he was performed the night prayer, then he should say that there is no time with him. We will run all-around the angel of death and where he goes from there we will catch him."

Khaja Saheb was explaining the above details and I was wanting to kiss his feet and leave the meeting place. Because he belongs to the category of pious persons so he was able to know my intention and asked me to come near to him. So I stood and put my head on his feet. After reciting Sura Fateha, Khaja Saheb said " Do not become sad and like dead." So I have paid respect to him and came back to Delhi.

When I reached in Delhi then all leaders and pious persons came to visit me there. When I reached back to Delhi and forty days were passed. I have received the news that twenty days after my departure from Ajmare city Khaja Saheb left this mortal world.

On that night with a broken heart while sitting on the prayer mat I was sleeping there and was seen Khaja Saheb was standing in the land of the empyrean of Allah. I put my head on his feet and asked him about his affairs?. He said " Allah forgave him and he was allotted place near cherubs (angels) and residents of the empyrean and he will stay there.

THE END.

4.**Fawad al-Salikin**

Mausoleum of Hazrat Khaja Bakhtiar Kaki in Delhi

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Introduction

This is a very old book written by great Sufi saint Khaja Fariduddin Ganj Shaker about the advice and discourses of his spiritual master Khaja Bakhtiar Kaki Oushi and which was translated from Persian into Urdu language and the first time I was translating this book in English. This translation of the most ancient and celebrated Persian magazine on Sufi'ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand but also by many readers.

This is a small book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism and all these details of advice by the spiritual master Khwaja Bakhtiar Kaki Oushi are added in this book. And also in this book there are some great achievements which are not yet known to the general person are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this magazine's first page and will not stop its reading till they will reach its last page as in this magazine some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world

some 1,000 years ago.

Even though this is small book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book ‘Muslim saints and Mystics’ (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason, there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this magazine is to present in the Western world where there are great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah’s last prophet.

To write about this great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the Indian sub-continent.

So in brief he was a great Saint of his time in the Indian sub-continent and who did many great endeavours for the preaching and propagation of Islam in Delhi city upon becoming the caliph of Khaja Moinuddin Chisti Ajmeri and afterwards he was shifted to Pakpatam where he did the endeavours for the Islamic mission with the hopes of its expansion to other adjoining and distant

territories and there was no such personality during his time.

It is my great honour and pleasure to translate this book from Urdu to English, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book ‘Tadhikra Awliya’ (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

Preface

It should be know that the master of secret matters of the mysticism (Saluk) and many benefits of its light, the Sultan of Mashaiq (learned) persons, the logic of the reality and pious person and the Sheikh of pious persons and their leader and the leader of the world and the light of holy persons and the crown of the Sufi persons, the Qutub (a category of saints comprising only four at any time in the world) of reality and the religion Hazrat Khaja Qutubuddin Bakhtiar Kaki Oushi Allah keep his piety and holy personality.

In the speeches of Sheikh which he was heard from him in which available the pearls of advising and which were collected and presented in this book. Due, to help of Allah in this book the benefits of Mystic persons are added. After this lowest Fakir Masood Ajhudani who is the slave of the Darwesh persons and actually who is dust of the feet of the pious person states here that on the 2nd Ramadan in the year 584 Hegira when he was

honoured to kiss the Sheikh of time, then who was awarded me the four ends Turkey cap, which he was wearing on his head and he was put that cap on the well wisher's head and he was done kindness and favour for me.

At that time Qazi Hameeduddin Nagori, Moulana Shamsuddin Turk, Khaja Mahmood, Moulana Alauddin Kirmani, Syed Nooruddin Ghazni, Sheikh Nizamuddin Abul Maud and many other pious people were present at the meeting place.

1.The revelation and miracles of the pious persons

The discussion about revelation and miracles of the holy persons was started. Qutub of Islam was told by his holy tongue that in the Sheikh there should be such power of heart and with the company of the consciousness so that when some person will approach him for the pledge (Bait) then it is expedient (Wajib) for him that he should with his power of the innermost (Batani) should clean the rust which is filled with the filth in the chest of the disciple and to burnish (Saqil) it so that the following things should not be there.

1. Defects
2. Fraud and deceiving
3. Greed
4. The filth of the world

And the Kudrt (ill-will) should not remain there in the chest of the person. After this he should explain him the secret of Marifat (knowledge of Allah) by holding his hand. If the Pir (spiritual master) does not possess such power and ability, then by truly he should know that the Pir and his disciple are both wandering in the jungle of misguided.

On this occasion he was told "Khaja Shibli in his book *Asrar Arifin* wrote that he was travelling towards Badkshan and he was

seen there one pious person and it is difficult to mention his attributes in this matter. I said Salam to him and he was asked me to sit there so I was sat there. For some days I was in his presence. At the time of fast breaking there was available two breads of barley by the invisible source. With one bread that pious person used to break his fast and he used to give me other bread.

In short, that holy person asked the ruler of Badakshan to construct him one shrine building. The ruler of Badhakshan completed the construction of the shrine building in some days and said to the pious person that the building is ready. Then that holy person told him on every day to purchase and bring Kathak (a cast of dancers) boys from the bazaar and the ruler followed his instruction in this matter. When they used to bring Kathak boys from the bazaar then the holy person used to tell and ask the boy to sit on the prayer mat and say " He is making this man a pious person of Allah." At last all those Kathak boys were becoming perfect and they can walk on the water. When those Kathaks boys pray in favour of the person then he used to become as per their prayers. Khaja Shibli says when he was surprised by the miracles and revelation of Kahtak persons, then Sheikh told me that "Oh: Shibili to sit on the prayer mat and make a pledge is proper for that person one who has a power of it so that he should change the other person and as the person who sit on the prayer mat and if there is no such power of Velayat (saintliness) in him then he is not Sheikh and with the people of mysticism he is only juggler and his lair.

There is perfection in four things

In this situation he said " The people of mysticism, wrote about their habits that there is perfection is required in the following four things.

1. Less eating
2. Less sleeping
3. Less talking
4. Less contact with the mankind

He said in Ghazni there was one Darwesh person who used to be patience daily in the solitude. In the daytime if he will get any extra thing, then he did not use to keep even an even penny with him up for the night. Those small and big wealthy persons and Darewsh persons who used to visit him and will not go without favour from him.

So for this reason, if any hungry person will visit him, then he used to give him food and if any naked person will come over there, then he used to give him a dress from his body. That Darwesh person and this well wisher used to live together in one place. He was heard from him that he spent 40 years in endeavours and worship of Allah, but would not get any light on him, but when he was followed the above things, then he was getting such light that when he will look at the sky, then he will not find any veil up to empyrean of Allah and he was seen all things which are available in between them.

And if he will look at the earth, then he will look from the surface of the earth up to the nether region For this reason, since 30 years, he is sitting there by closing his lips. Then he addressed me, " Oh: Darwesh when you will not speak less and will not be your less contact with the mankind, then he never gets the jewels of Darweshi and these things will not be found in him.

Because the group of Darwesh persons is such group and who have made themselves their sleeping as illegal and in conversation they have made their tongues dumb and they mixed fine foods on the earth. They think the people as poisonous snakes

and after this they will be able to get the nearness of Allah in this matter."

He said " If Darwesh will wear a fine dress to show the mankind, then think in this matter that he is not Darwesh but he is robbed of the mystic way and Darwesh who eats delicious foods as per requirement of the soul then think him surely that he is as follows on the mystic way.

1. Liar
2. False
3. Claimant
4. Selfish

He said " The Darwesh person who like the company of the wealthy person then do not think him as Darwesh person, but he is apostatized of the mystic way and Darwesh who sleeps very much as per psychological requirements then think there is no grace on him."

He said " Once he was visiting a river and he was found there one pious person and who was a wealthy Darwish who was become in such condition due to endeavours that there were no bones and skin available on his body." So it was the practice of the Darwesh person that after the Chast (mid morning) prayer, he was used to sit on the prayer mat, then on his cloth which is spread for the eating of food there were used to be available, food provide up to 2.5 Maunds in quantity which he is used to provide food to all persons who will come there and get food from there. If there will come any naked person then he used to take him in the room and used to give him dress there. If any poor or helpless will come after end of food provision, then he will use to give him something from under his prayer mat whatever as per the fate of that person.

So in this way, the well wisher was in his service of that

Darwesh person for some years. At the time of breakfast there will use to reach four dates there from the invisible source and which he will use to give me two dates and he will use to eat two dates at that time and upon this he used to say " Unless the Darwesh person will not eat less, less sleep, less talk and not have less contact with the mankind then he will not get any status and position."

The defects of filth of the world

In this situation, he said " Oh: Darwish prophet Jesus (A.S.) in spite of his such Darweshi and nearness when he was reaching for the fourth sky then there was commanded came there to remain in the fourth sky as still there is filth of the world with him. When prophet Jesus (A.S.) was checked on him and he was found with the following things.

1. Wooden cup
2. A needle
3. One rag dress

So he asked what to do with these things.? Then there was a command came there that you have axed your feet with your hand as that you did not throw the cup and needle down there so live here. " Oh: Darwish persons the things are nothing in this matter. For this matter Prophet Eisa (A.S.) was asked to stay in the fourth sky. Then how it is possible for the man that in spite of all such filth of the world, how he can reach in nearness in the court of Allah?."

He said " The Darwish person should spend his life as alone and he should visit from one country to another country.

The secrets of the world of the surprise

It is an event of one time that there was one Darwesh person who was a man of thinking and who used to be in the condition of surprise. When he was asked the reason of his wisdom in the world of the surprise then he explained the reason in this matter that when he will look as for as possible and when he will pass from one country then he will look another country which is 100% bigger than the first country and when he will see these countries which will not be find same but all countries are different. So for this reason he visits from one country to another country and he will get lost in this thinking. So Khaja Qutubuddin was began weeping and he said he heard one couplet of Masnavi (verse comprising couplets) of Darwesh person and its meaning and interpretation is as follows.

The country which I have visited and left behind
But such 200 countries are ahead on his journey

He said with his holy tongue, " The group of mystics persons and surprised persons and the Darwesh persons should pass daily 100,000 countries on their journey of mystic path and still they should move forward."

So one who did not able to get from the world of invisible, then his eyes will become Darwesh. In this situation he said " When the pious persons will disclose the secrets, then they will be in the condition of overwhelming of fondness and due to this reason only they will disclose the secrets due to overwhelming in this matter. And there are some perfect, pious persons are there who did not disclose anything in this matter. So on this way the courage of persons should be greatly extended so that he should keep the secrets of Allah because these are secrets which belongs

to the secrets of the friend. So the perfect, pious person never discloses the secret in this matter.It is necessary not to disclose the secrets of Allah.

In this situation he said " He was in the service of Khwaja Moinuddin Chisti for a long period and he did not see that he never disclosed the secrets of the friend or he discussed on this matter and even he did not even disclosed little about the Anwar (light) which were used to fall upon him.

He said " Oh: Farid you have seen if Mansour Hallaj was perfect, then he did not disclose the secret of the friend. As he didn't perfect, so he was disclosed a little about the secret of the drink of the friend and he was killed for this reason in this matter.''

He said " Khaja Junaid of Baghdad when he used to be in the condition of intoxication then, except of one thing he did not say anything on this matter which is as follows."

"It is 1000 regrets for such lover who will declare himself for the friendship of Allah and when there will be sent down the secrets of Allah with him then he will disclose immediately the secrets to other persons."

In this situation he said he heard by the tongue of Khwaja Moinuddin Chisti who said "One pious person who was worshipped of Allah for more than 100 years and he was fulfilling the rights of the endeavours in this matter. Upon this from secrets of Allah one secret was disclosed to him. But he was a less courageous pious person so he was disclosed the secret due to not putting up with him in this matter. Due to this reason next day the grace was taken back from him. So he was becoming mad and he was heard a divine call in which it was told him " Oh: Khwaja if you would did not disclose that secret then he will become

eligible to receive other secrets in this matter. But when We saw that you are still in the seventh veil so we have taken back Our grace from you and given to another person”

Khwaja Qutub of Islam said to me “ Oh: Farid on this mystic way there are such persons are there who drink 100,000 secrets of rivers, but they are unable to know what they have drunk in this matter. But still they demand for some more.’’

In this situation he said “ One pious person wrote one letter to another pious person “ How is that person one who will become intoxicated upon drinking of one cup of the love and then he will disclose the secrets of Allah.” That pious person replied him “ That person is less courageous and less bravery. But there are such brave persons are there who drink the following.”

1. The rivers of mortality and eternity
2. The secrets of the friend
3. The cups of the love

Upon happening of the above events the period of 50 years was passed away, but still they are demanding more and more. What is this matter you are talking.? So I prohibit you not to say the things about the secrets which were used to disclose by the masters of the saints and they don't get from this. And from this there will be ashamed of us.

Afterward, he said, “ Unless the Darwesh person will not adopt loneliness from others and always he should be alone and if there will filth of the world will be there with him then he will never reach the place of nearness.”

Khwaja Saheb said “ Khwaja Bayazid was reached to the place of nearness to Allah after a period of 70 years. Then there was came command that he should be returned back from there

as still there is filth of the world found in him. So Khwaja Ba Yazid searched him and found there was an old robe and a broken cup of water was with him".

So for this reason he could not able to get the position there. When there will be a condition of such great pious person of the time, then how you Darwesh persons will be able to a get position in this matter as there is very much filth of the world available to them. So brother Darwish, on walking on the path of mysticism is a different matter and gather of stocks of goods is another matter so you should become Darwish or become the person who gather a stock of goods.

The perfect Darwesh persons

When the Darwish will become a perfect person then whatever he will say then it will be happening immediately and there will be nothing less which will not be there about his saying in this matter.

He said " It is a description of an event that when he was travelling with Qazi Hameeduddin Nagori who is a friend of this well wisher and during our journey we were visiting a river and watching the wonders of the nature and so it is very much difficult to mention the description of the details in this matter.

We sat at a place near the river and we were suffering due to hunger very badly at that time, but were in the jungle so it is very difficult to get food provision there. After that then we saw a sheep and in her mouth there were two breads and the sheep held that breads before them. We ate the breads and we began thinking among ourselves that those breads were sent from the invisible of source of Allah and it was not a sheep but he may be belong to the invisible persons of Allah.

When we are discussing about this then one big scorpion which was at the height of the camel was coming there and while he was fast running like an arrow in the bow who was running towards the river side and went fast into the river so I have seen at the Qazi Saheb and who also saw me for this reason. So we both said there is some reason in this matter that the scorpion came there by running so it is good to follow him and see in this matter.

There was no boat available on the river bank to cross the river by it. So when become helpless then we have prayed " Oh: Allah the Lord of the world, if we are perfect in the Darweshi then giving us the way in the river so that we should follow the scorpion and see where he goes and then to see the happening in this matter." Immediately upon our hymns due to the command of Allah the river was divided and dry land came there and we have followed the scorpion as he was ahead of us and we were behind of him. Then we have reached near a tree where we found a person was sleeping there and one big snake was coming down from the tree to kill that person. That scorpion bites and killed that snake. Then scorpion was vanished from there and the snake was dying and was lying there near that person and we have proceeded near the snake and saw it was very heavy of 2.5 Maunds in weight.

We said to ourselves to get the details upon wake up to the person and thought that person must be pious one so for this reason Allah saved him in this matter. So we went near to that person and found him in drunkard position and he was vomited there. So for this reason we were ashamed in this matter that it was better for them that they would have not come there and saw the condition of that person. "

Afterward, we said Allah was saved such a drunkard and dis-

obedient person. Then at that time when this thought was coming into our mind, then a divine call was heard in which it was said " Oh: dear persons if We will protect the pious and holy persons then who will save the sinner and seditious persons."? Still, we are in this discussion then that person was wake up and he was surprised to see the dead snake there and he was repented of his sins and that man was becoming a pious person and he did 70 Hajj pilgrimages by his feet.

Afterward, he said " When there will be a wind of kindness, of Allah will blows, then which will make 100,000 wine drinking persons as the sitters on the prayer mats and will forgive them. If the wind of the calamity will run, then it makes 100,000 prayer mat sitters will become cursed persons and will thrust them into wine shops. So brother for this reason there will be no grief in this way. Because of this way the people of the perfect Saluk (mysticism) day and night due to the fear and anxiety of separation are in the surprise and in the grief as nobody knows how it will be happening in this matter.

In this situation he said " The cursed Satan if he will know his end, then he will not refuse to prostrate before the prophet Adam (A.S.). As he has pride of his power so he said he will never prostrate before the earthly man. So without any doubt and suspicion he is a cursed person and his work of sincerities have gone waste and were become useless and all of these things have been thrown in his face."

The fear of the pious persons

In this situation he said "Once he went into one city. Where he was seeing a group of the reformers which were standing in the condition of surprise in the group of 20 persons and they were looking at the sky. When the prayer time will come then they

engaged in the prayer and upon its finish, then again standing in the condition of surprise. I watch them for some period of time.

One day when some persons have come in the normal condition then this well wisher asked them for since how long period they are in the condition of surprise.?Then they told him that they are in this condition since 60 or 70 years. We are thinking about the event of the cursed Satan, who did worship of Allah for a period of 603,6000 years, but when he was asked to prostrate before Adam (A.S.) but he was refused in this matter and he was becoming reprobate. So in this matter due to this fear and surprise we are shivering for this reason. Due to this reason we are living in the world of surprise and thinking in this matter. We do not know our end of this matter. Due to this fear Khwaja Saheb was began weeping and he was told by his holy tongue that this is a condition of perfect persons of Allah who are in the condition of surprise. I do not know to which categories we belong."

When Khaja Saheb ended the above benefits, then he was standing and he went into the world of surprised.

On the Saturday in the month of Shawwal in the year 584 Hegira year, the wealth of the kissing of the feet of the Sheikh was available to me. Qazi Hameeduddin Nagori, Moulana Alauddin Kirmani and Maulana Shamsuddin were present in the service of the Sheikh. At that time the discussion about the mysticism and the people of mysticism was in progress in the meeting place. He was told by his holy tongue that "On the way of mysticism,the mystics, people who will be drowned in the river of love from the head to the feet. There will be no moment and time is not there when there will be no rain fall of the love is not there upon them."

Afterward, he said "The Arif (mystic) is such person in him for

every moment from the world of secrets there should be create secrets with him and who should live in the condition of intoxication and if in such condition if there will be put 18,000 worlds into his chest then he will not know in this matter."

In this situation he said " I have seen one Darwesh person in Samarqand who was in the condition of surprise. I have inquired of the people since how long time the pious person is in the condition of surprise.? The people said "He was in such condition since twenty years."

So I was in his presence for some period of time. One time he was in the normal condition so I have asked him whether he know about ingress and egress or not.? The Darwish persons said " Oh: friends when the Darwesh persons have drowned in the river of the love, then whatever the secrets of the divine lights which are sent down to him and there will be no news of him about 18,000 worlds. So it is the way of the love. Who has ever put his feet in this way, then he was not able to secure of his life."

The patient on the difficulties

In this situation he said " When on prophet Yahya (A.S.) there was placed the knife on the throat, then he wants to complain about this matter, then there was came to a command "If you make a complaint in this matter, then his name will be removed from the names of the friends." Then Khaja Saheb has explained the event in this matter as follows.

" When he saw the knife was started on the throat of prophet Zakaria (A.S.) then he wants to lodge his complaint in this matter, but at that time angel Gabriel was coming there and he told that there is a command of Allah that if you make complaint in this

matter then his name will be removed from the list of patient persons.”

At that time, Khaja Saheb began weeping and he said

“ The person who is claimant of the love and at the time of difficulty when he should lodge a complaint, then he is not a true friend but actually he is false person. Because the name of friendship is that whatever comes from his friend which should be acceptable to him and he should be thankful in this matter secondly in this way he should remember him.”

In this situation he said “It was the method of Rabia of Basra that when there will be a calamity fall upon her then she used to be happy in this matter and she used to say that today Allah remembered this old lady. When there will be no calamity on her then she will weep and she used to say what happened today and which mistake was done with her that the friend was not remembered this old lady.”

He said “ He was heard by his holy tongue of Khaja Moinuddin Chisti that in the way of the mysticism, one who is having love and he is a claimant of love then he will desire the calamities from Allah. Because the people of mystics think that the difficulties of the friend is the willingness of the friend.”

He said “ On the day when there will be no difficulty given to him, then we will come to know that today we could not get this grace. So on the way of mysticism, the kindness of the friend will become the calamity.”

The invisible persons of Allah

The discussion about the invisible persons of Allah was started and he said “When the person meets with the person of invisibility, then first they call them and when one who will

become perfect, then they will disclose upon him then they call him from the meeting place.”

Afterward, he said “ There was one friend of this well wisher and his name was Sheikh Usman Sanjari who was a disciple of his spiritual master. He was used to busying very much in the worship of Allah so, for this reason, the person of invisible used to call him. So he was increased, he endeavoured to make it larger. So he was used to meeting the invisible persons.

One day he was sitting in the meeting place with his friends and I was also sitting with him. At that time one Sheikh was coming there, then he said well come to him and that person told him do you come?, or we both will leave this meeting place. When he said this then he stood in the meeting place and went towards the call which he was heard from that person and went far away from us and, at last, he was not seen by us.”

Then Khwaja Saheb told by his holy tongue “ If somebody walks in one special direction then if his faith is complete and so he can hopes for the perfection then surely he will get perfection in this matter.”

To follow the innermost ways

After he said “He and Qazi Hameeduddin Nagori were circumambulation of the Holy Kaaba in Makkah and there was one pious person who was known as Sheikh Burhanuddin and who was a slave of Khaja Shibli but he was a great pious person. At that time he came there for the circumambulation of the Holy Kaaba, so we have followed him in the circumambulation as such that where he will put his feet we also put our feet at the same place.

As he was a person of pure heart so he was understood and he said “Why they are following him in the manifestation. And if they want to go after him, then they should follow his innermost ways in their actions and be firm on that.”

We both have asked him “Which action he used to do.?” Then Sheikh said “He used to read the holy Quran 20,000 times daily”. So we both were surprised what this pious person is saying in this matter. We have thought he may have memorized by orally some part of every verse. At that time, he raised his head and he said to be careful in this matter that it is not that, but I have read each and every word of the holy book of Quran and Moulana Alauddin Kirmani was also present at the meeting and who said it is his miracle.

Then Khwaja Saheb said “ The thing which could not be understood by wisdom is called a miracle and upon this Khwaja Saheb began weeping and he said “ The person who reach the position of reality due to his pious deeds only. Even though there will be a favour to all but it is a must for them for the endeavours in this matter.”

The rules of sitting in the meeting place

Afterwards, the discussion about attending the meeting and sitting in the presence of the spiritual master with respect was started. Khwaja Saheb told by his holy tongue that “When one person who will enter into the meeting place he should sit in the place where he will find the empty place which is available there. Because next time also he should sit there in the meeting place in the same place.”

Afterward, he said “ One time this well-wisher was in Ajmer in the service of Khaja Moinuddin Sanjari in the meeting place of Moulana Sadar Uddin. Moulana Sadar Uddin said “Once the

prophet of Allah was sitting at one place and there were companions around him and at that time three persons came there. One among them was found a place in the circle and he sat there. A second person found the place outside of the circle and he was sitting there and the third person could not find the place in the meeting place so he left from there. At that time, the angel Gabriel came there and he said " Oh: prophet of Allah the person who find the place in the circle to whom We have taken him into our custody. The one who sat behind of the circle with him, We are ashamed and on the day of judgment, We will not disgrace him and the third which left from there is away from Our mercy and he was deprived of this matter." Qazi Hameeduddin Nagori said " The one who is left from there, then what he should do at that time.?"

Khwaja Qutub said " It is an argument in this matter is that one should sit at the place in the meeting place wherever he will find the place for him. He should sit there and his place will be same for his next visit to the meeting place or he should sit at the back side of the circle but in all conditions, he should not sit in between of the circle. Because in the saying of the prophet of Allah it is prohibited in this matter and this saying is available in the book *Tanbi* by Abul Lais Samarqandi. The saying of the prophet of Allah is as follows.

" The person who sit at the place in between of the meeting place then he will become the person of the curse."

The supplication and the curse

Afterward, the discussion about the spiritual master's supplication and curse were started. He was told by his holy tongue that " There are two kinds of supplications are there which are as follows."

1. Good
2. Bad

It is not good to convey curse in favour of any person." He said "Once he was present in the service of Khaja Moinuddin Sanjari and he told this event which is as follows.

One day he was present in the service of Khaja Haruni and he was standing there and at that time and one Darwesh person whose name was Sheikh Burhanuddin came over there who was a disciple of the spiritual master of Khaja Moinuddin Sanjari. He was coming there and complained about his neighbour due to his harassment with the Sheikh in this matter so Sheikh told him to sit there and he sat there. Then Sheikh asked him that, "Why he was seen by him in the condition of worry and grief.? So he told by lowering his head and he said " There is one neighbour of mine with him, he is the reason to worry and with him he is finding trouble because he was constructing a higher building than his house and when he will reach on the roof of the house then there will be un-veiling of my householders." Upon saying this Khwaja Usman said "Did he not know that you belong to us.?" And he said, "Yes". Then Khaja Saheb cursed him and he said "Did he not fallen from the floor and did his neck will not break.?" Then the Darwesh person paid his respect and left from meeting place. Still, he didn't cover the half distance of the house he was heard loud and cry that the neighbour person of the Darwesh was fallen from the floor and his neck is broken.

The end of life of Rai Pathura

In this situation, he said, " He was sitting in the presence of Khwaja Moinuddin Sanjari and in those days Rai Pathura (Raja Prithvi Raj) was living at that time and he was used to saying that " It was good that this Fakir (Darwesh) would leave from here

(Ajmare).” And he used to say this to everybody whoever used to visit him in the royal palace in Ajmare. This news gradually reached to Khwaja Saheb and at that time, other Darwesh persons were present at the meeting place. He was in the condition of Sucker (intoxication) at that time and he did mediation in this matter. In the meditation, he said with his holy tongue that “We have surrendered live Rai Pathora to a Muslim man.”

So after some time of the above event, Sultan Suhabuddin Ghauri attacked Amare city with the military and looted it and captured Rai Pathura alive and taken him to Ghazni city. From this, it is known that the Darwesh person also keeps firing in the one cup. It means they are caused harm also. And in another cup they keep the water it means they are caused benefit of the mankind.

When Khwaja Qutubuddin was explaining all these details, then at that time Malik Eqtiaruddin who was a local ruler came over there and paid respect to Khwaja Saheb and sat there and he presented him some amount as Nazr (present) to Khaja Saheb.

But while looking at that person at the meeting, he told “ It is the practice of our Khajagan (masters) that they did not accept presents so this amount should be given to others. So he turns the palm leaf mat on which he was sitting and shown to Malik Eqtiaruddin and others who were present at the meeting. When they have shown and they find there that a river of bags of gold was running there. Khaja Saheb said “ Oh: Malik Eqtiaruddin that person to whom Allah has given such large wealth and treasure then how he will accept the wealth of Eqtiaruddin.? Oh: Shamsuddin go and give back this amount to him and tell him to be careful in this matter that he should not do such rudeness with the Darwesh persons otherwise there will be harm to him. ”

The glad tidings of the king

Once Khaja Moinuddin Chisti, Sheikh Ohud Kirmani, Sheikh Suhabuddin Suherwardi and the well wisher were sitting in one place and there the discussion about the prophet of Allah was started. At that time he told by his holy tongue that "Sultan Shamsuddin, Allah will give light to his argument and at that time he was 12 years old and he was going from there, by holding a cup in his hand. When the pious persons looked at the boy then Khaja Moinuddin said suddenly with his holy tongue " Unless this boy will not become the king of Delhi then Allah will not left him from the world." He said " The pious supplication will be good specially from the supplication from the pious persons."

The discussion about the Bait (pledge)

Afterward the discussion about the bait (pledge) was started. He said "It can be renewed second time because if there will be turn back from it or if there will be doubt arise in this matter."

The pledge of (Bait) Rizwan

Afterward, he said " He was reading in the biography the details of the Sheikh of Islam that " As per the report of Khaja Hasan of Basra that when the prophet before the conquest of Makkah want to visit Makkah so he was sent first Hazrat Usman (R.A.) and Hazrat Ali (R.A.) for negotiation in this matter with the infidel people of Makkah. During this period of, time there came news that the people of Makkah have martyred the above two companions of the prophet of Allah in Makkah."

When the prophet of Allah came to know the above news then he was called all his companions and he said " Come on we make a new pledge and to go Makkah and fight there together so

all companions made a new pledge in this matter.” At that time the prophet was sitting under a tree and this pledge is known in the history of Islam as *Bait Rizwan*. There was one companion who was known as Ibn Ruku and he came to see the prophet of Allah, he requested him “ To renew his pledge” so the prophet of Allah said to him, “ You have already pledged to me.” He said “ As we all go together with equal sanctity so it is expedient to renew the pledge in this matter.” The prophet was accepted, his pledge.

Afterward Khwaja Saheb said with his holy tongue that “ For this reason new pledge can be made in this matter. Then this well wisher told “ If there will no availability of the spiritual master.?” Then he said “ He should keep before him the robe of honour, of the spiritual master and make a new pledge in this matter ”and he said “It is not surprising that Sheikh Moinuddin may do the same thing in this matter.” For this reason this will wisher used to do the pledge in this way.

The elegance of belief of the disciple

Afterward this, the discussion about the elegance of belief of the disciples was started and he said with his holy tongue that “ Once in Baghdad city one Darewsh person was caught for some crime there. He was standing in the place of execution and the executioner came there to kill him and at that time the disciple looked at the grave of his spiritual master. So immediately he turned his sight from the Holy Kaaba to the grave of his spiritual master. So the executioner asked him “ Why he was turning his head from Holy Qibla (the direction in which Muslims turn in prayer).?’ So he said, “ His face was towards his Qibla so do your work.” Still the discussion between the Darwesh and the executioner was in progress, then there came a command from the

ruler to free that Darwesh person.

So Khaja Saheb began weeping and he said “The true faith is such thing which save the Darwesh person from the killing.”

The respect of the grave of the spiritual master

In this situation he said that “ Once Khwaja Moinuddin Sanjari was sitting with his friends and there was discussion about the mysticism was in progress. When he used to look at the right side, then he used to stand. So for this reason all persons were surprised in this matter that why he stood to pay respect to whom.?” So he made this for many times. So when all friends and all people went away from the meeting place, then one of his dear friends got the opportunity and he asked him “Why do you do this inducement and stand many times and pay respect to whom this matter.?” Khaja Saheb said “ On that side there is the grave of my spiritual master. So when he looks at that side of the grave of his spiritual master so to give respect he used to stand in this matter. So to give respect of the mausoleum of the Sheikh he was standing.”

He said “The disciple should do service to the spiritual master in his presence and also in his absence equally. So he should do service of the spiritual master upon his death, which is compulsory for his him so just like he used to do service during his life and it is also good for him to do his service after his death in this matter.”

The fondness of the ecstasy (Sama)

The discussion about the ecstasy was started. He told by his holy tongue that “The well wisher has such fondness with the ecstasy which is not found that thing in other things. So he did find fondness in the ecstasy (Sama) very much than other things.” Then he said “The people of mystic way and the lovers of the

reality will find such fondness in the ecstasy that it is like fire in their bodies. If there will be not this then where will be Laqa (meeting) available there and the fondness of the Laqa (meeting) is great.

Afterward, he said " He and Qazi Hameeduddin Nagori were sitting in the shrine building of Sheikh Ali Sanjari and the meeting of Sama was in progress and the Qawwals (choristers) were singing the following Persian couplet.

And its meaning and interpretation is as follows.

"The killers of persons of dagger of the approval will get new lives by invisible source."

Due to the effect of this couplet there was so much intoxication was prevailed on both of us so we were living in that state and condition for a period of 3 days and 3 nights and due to the effect of the above couplet there was condition on us that we have lost our consciousness in this matter. So due to this reason, we both of us had spent 7 days and 7 nights under this effect. When somebody repeat this couplet then there will be a special effect on both of us which we could not describe in this matter.

The pious persons and their prayers

He said with his holy tongue " Once he and the Qazi Hameeduddin Nagori reached in one city and find there a group of 20 persons were there who were standing and looking at the sky and they were used to live day and night in the condition of surprise. But when the prayer time will come there, then they used to perform the prayer and after the prayer, they will continue their engagement with the condition of surprise."

Afterward Khwaja Qutubuddin told with his holy tongue that " Yes, its specialty of the of holy persons which is available in them that in spite of their condition of surprise that they will not lapsed their prayers."

The pious person's advice to another pious person

In this situation he said "Once he was travelling with Khaja Moinuddin Sanjari towards Makkah. During our journey we reached in one city. Where we have find one pious person in the cave in Etekaf (retirement in the mosque for continued prayer) and he was standing in the cave and he was looking at the sky. His condition was like a dry structure which was fixed there in the standing condition."

Upon this Khwaja Mionuddin was asking me and he said if you agree, then we will stay here for some days. I said readily. In this way, we have stayed there for a period of one month. During that period the Darwesh person came in the normal condition from the condition of surprise. We have stood there and paid respect to him at that time. Then he replied our Salam and he said " Oh: dears, you have suffered a lot in this matter and Allah will a give you reward for it. Because it is said by the pious persons that those who do service of the Darwesh persons will get a status."

He told us to sit there. When we sat there, then he started his discussion " He belongs to the sons of Sheikh of Islam Tosi and since about 30 years, he is in the condition of surprise and I do not know about the day and night. Today Allah brought him in the normal (Sahu) condition for the sake of you. Oh: dears, now you can return from here. Allah will a give you reward for the difficulties which you have suffered in this matter. But remember one advice of this Fakir (Darwesh) that in the way of mysticism

to keep away from the following four things.

1. The World
2. The desires of the soul
3. To keep away from the mankind
4. To keep the amounts of presents with you

If you do not follow the above instructions, then you will commit the mistake in this matter."

When the pious persons finished his advice and again he went into the condition of Sukkar (intoxication) so we left from there. When Sheikh of Islam ended these benefits and he went into the condition of intoxication so for this reason the well wisher left from the meeting place and went into his house which he was made in the ruin place for the remembrance of Allah there.

The grades of mysticism

On the Monday in the month of Shawwal in the year 584 Hegira the wealth of the kissing of the feet of the Sheikh was available to me. Some Darwesh and pious persons were present at the meeting place. There was discussion about the mysticism was in progress that pious people of mysticism and holy Mashaiq (learned) persons who were used to walk on the sea and earth have classified the mysticism as follows. Some have classified it into 180 grades.

But the pious persons of Junadia category have classified into 100 grades.

1. Zanoon of Egypt 70 grades
2. Ibrahim Basher Hafi, 55 grades
3. Khwaja Bayazid 25 grades
4. Abdullah Mubarak 25 grades
5. Sufian Suri 25 grades

6. Shujah Kirmani 20 grades
7. Khwaja Samon Mohib 20 grades
8. Khwaja Mohammed Arhsi 20 grades

Afterward, Khaja Qutub of Islam said " The above categories of pious people have classified the mysticism and have explained the examples as follows.

So they have classified it into 180 grades and in its 80 grades they have kept for the miracles and revelation. Upon reaching at an 80th grade if Darwesh person, one who will keep safe from the miracles and revelation, then for him it will be possible to cover the other 100 grades and after that he can show his miracles and revelation at that time. But if he will involve in miracles and revelation in the 80th grade, then he will not cover the remaining 100 grades. But the perfect, pious person is one who will not show his miracle and revelation unless he will not cover all these grades."

In the category of Junadia pious people there are 100 grades are in it. They have kept 70 grades for miracles and revelations and if the one who will involve at this grade in miracles and revelations, then he will not able to cover the other remaining grades in this matter. But the perfect person is one who will not involve in the miracles and revelation unless he will not get all these grades."

Afterward the Qutub of Islam was looking at the well wisher and he said "The people of mystic way have said this advice because the Salik (a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism) and that upon he will be reaching the grade of 180 and if he should not show the miracles and revelation so that he could make further progress in this matter. But the Salik generally in this grade which is reserved for the miracles and revelation and if he will disclose himself so for

this reason he is unable to make further progress in this matter."

As per the category of Basria in the 80 grade for the Darwesh people, it is good that he should not engage in the miracles and revelations so that he could make further progress in other grades in this matter.

But in the category of Khaja Zanon of Egypt there are 70 grades and in the 25th grade they have allowed for miracles and revelations. So the Salik should not engage himself in the miracles and revelation because if he will engage in it then he will be remain it and he cannot make further progress and so he will not cover the remaining 45 grades in this matter.

Khwaja Junaid of Baghdad has classified 45 grades and in its 13th grade is kept for the miracles and revelation because if he will engage in it then he will be remaining in it and he cannot make further progress and so he will not cover the remaining grades in this matter.

Afterward, he said some pious and Mashaiq (learned) people who used to engage themselves in this grade for the miracles and revelation then they will remain in this position and then they cannot be called the perfect persons for this reason as they declared themselves in this matter. But the perfect peoples are those who will declare only upon covering all the grades. Then it will be happening, whatever they said by their holy tongues.

So there will come the difference in the prayer of the pious persons for this reason, in this matter that they used to engage themselves in the beginning in the miracles and revelations, but they are not getting their such status in the remaining grades, but the perfect peoples will not disclose the miracles and revelation unless they will not cover all the grades in this matter so for the reason their supplications are never not rejected.

But the leaders of the mystic way who have classified 30 grades in which 8th grade is kept for the miracles and revelations. But unless they will not reach 30th grade these people will not disclose the miracles and revelations.

The categories of Shah Shujah Kirmani, Samon Mohib and Khaja Mohammed Arshi have classified 20 grades and, in it 10th grade is kept for the miracles and revelations. So the person one who used to engage himself in the 10th grade, then he will remain in it and he will not make further progress in this matter. But the masters of Chist have classified 15 grades of mysticism and, in it 5th grade is kept for the miracles and revelations. So the person one who used to engage himself in the 5th grade in the miracles and revelation, then he will remain in it and he will not make further progress in this matter. So for this reason it is a useless thing. But among the perfect master of Chist who will not use to disclose themselves, even upon reaching on the 15th grade.

When Khaja Saheb was explained the above examples, then he began weeping and tears came down into his eyes and he looked at the well wisher he said "Among the Ummat (nation) of prophet Mohammed (peace be upon him) there are such persons are there who, upon following the above grades they have covered more than 100,000 grades but they will not disclose a little secret of their friend and they even did not know about themselves in this matter who are they? And what are they.? When their condition will become such as per above, then they will begin their progress as per their position and status. As per their progress they will enter into the condition of surprise. When in the condition of surprise their separation will turn into the union."

When Sheikh of Islam ended these benefits and he went into the condition of intoxication so, for this reason, the well-wisher

left from the meeting place and went into his house which he was made in the ruined place for the remembrance (invocation) of Allah there.

The correction of situation of saying Takbir

On the Monday in the month of Zeqad in the year 584 Hegira the wealth of the kissing of the feet of the Sheikh was available to me. Some pious and Darwesh persons and Aladdin Kirmani, Sheikh Mahmood Moza Doz were present at the meeting place. There was discussion about the saying of Takbir (repetition of the words Allah-o Akbar) of Darwesh people was in progress that the Darwesh people who call Takbir at the lanes, on the house doors and bazaars so what is its reality in this matter.? Khwaja Qutub of Islam said with holy tongue that "This type of Takbir should not be said which is said about the situation of Tabkir. Because the Takbir is said at the thanksgiving time. Whenever the man will get an increase of grace, of the world or another world, then he will give thankful to Allah in this matter then at this situation saying of Takbir is right."

Afterward, he said "One day he was at the meeting place of Khwaja Suhabuddin Saherwardi and he was seeing such engagement was there and which he was not seen by him during his entire travel and tourism period."

In that situation, one Darwesh person came into his presence and said Salam to him., At that time Khaja Shuhabuddin felt it is difficult to continue his discussion about saying Takbir and he said an event of the prophet of Allah that "One day the prophet was sitting there and around him there were sitting the companions of the prophet in the circle. At that time the prophet addressed the companions and said " He hope that on the day of judgement one fourth of the paradise will be given to all of you

and the remaining three fourth of the paradise will be given to other Ummat (nations). Upon hearing this by the prophet of Allah, Hazrat Umar (A.S.) and Hazrat Ali (A.S.) and the remaining companions were standing and said Takbir on this occasion so that the gratefulness of the grace should be added in this matter. The second time the prophet said “One third of a portion of the paradise will be given to all of you. And the remaining two third of the paradise will be given to other nations.” Upon hearing this by the prophet of Allah, Hazrat Umar (A.S.) and Hazrat Ali (A.S.) and the remaining companions were standing and said Takbir on this occasion so that the gratefulness of the grace should be added in this matter.”

The third time the prophet said “Half portion of the paradise will be given to all of you. And the remaining half of the paradise will be given to other nations.” Upon hearing this by the prophet of Allah, Hazrat Umar (A.S.) and Hazrat Ali (A.S.) and the remaining companions were standing and said Takbir on this occasion so that the gratefulness of the grace should be added.” The third time the prophet said “The first his Ummat will be entered into the paradise, then other nations will enter into it”. So all the companions stood and thanked in this matter.

Afterward Khwaja Suhabuddin Saherwardi said “The Fakirs who used to say four Takbirs due to this reason only. So it's not good to say Tabkir on all occasions.”

To break off the Nafil (supererogatory) prayer on the call of the spiritual master

Afterward the discussion about to break off the Nafil (supererogatory) prayer on the call of the spiritual master was started and he was asked what is his opinion on this matter.? The Khwaja Qutub of Islam said with holy tongue,“It is better that to

break off the Nafil (supererogatory) prayer on the call of the spiritual master and reply him in this matter because it is better than Nafil (supererogatory) prayer and there a is good reward for it."

In this situation, he said "Once he was busy with the praying of the Nafil (supererogatory) and at that time Khwaja Moinuddin Chisti was calling me so then I suspended my Nafil prayer and I said welcome." So he said to me "What he is doing?". I told him " He was praying the Nafil (supererogatory) prayer, but in his call he broke off his prayer and was replied to his call." He said " He was doing a good thing to break off the Nafil (supererogatory) prayer on the call of the spiritual master which is better than the Nafil prayer. It is good for the devotion of the religious work of the spiritual master."

The good faith

In this situation he said "Once this well wisher and other Darwesh and pious persons were present at the meeting place of Khaja Moinuddin Chisti. There was discussion about the pious people were in progress. At that time one person came there from the outside for making his pledge with Khaja Saheb and he put his head on his feet. He said to him to sit there.He sat there and he said he came there to become his disciple. At that time, Sheikh was in his special condition. He said to him, "Whatever he says he should follow it, then he will make him his disciple." He said, " He will obey whatever he will say to him." He said how do you recite the Islamic creed? Then he said " La ilha illa Muhammadur Rasool lila." He said to him to recite as "La ilha illa Chisti Rasool lila." That person recites as it is.

So Khwaja Saheb accepted his pledge and granted his robe of honour and accepted him as his disciple. Then told him " To hear

the phrase which I asked to recite was just to check your devotion in this matter otherwise who he is.? He is the only low slave of the prophet of Allah. The real phrase is that only. But due the to condition of intoxication I was asked to recite that phrase from your tongue. As you came here to become his disciple and your faith is perfect and complete with me. So you said the Islamic creed as per my instruction in this matter and you have become a true disciple of me. Actually the faith of the disciple should be like that it should be firm and true in the service of the spiritual master."

The requirements of repentance

The discussion about the requirements of repentance was started and in this respect, he said "If there is repentance, then one should not have connected with the sins which he used to do before and he should not commit such sins again. There is no such bad thing to the man than the bad company. Because there is an effect of the company. So it required by the man that he should be kept away from such thing for which he was repented of it and he should think it as an enemy for him."

Afterward, he said "Khaja Hameeduddin Bahlawni was a pious person who was disciple of Khaja Moinuddin Chisti and he was also disciple of my spiritual master of this well wisher and when he was repented, then his friend and companions contacted him and they said " Come, then again we should engage and lead in the same way of luxury life, but Khaja Hameeduddin Bahlawni refused in this matter and said them "To go and sit in the corner "and he said them " To leave this poor man and he tighten his drawer of trouser such that even it will be not opened by the houries in the paradise."

The Qutub of Islam was explaining these benefits, then the

food was brought there and Khaja Saheb and all Darwesh persons began busy in eating the food. At that time Sheikh Nizamuddin Abul Moid was entered in the meeting place. Khwaja Saheb did not care a little in this matter and not replied to his Salam. So this thing was felt unpleasant to Sheikh Nizamuddin Abul Moid.

The reply of Salam is not expedient on the person who are engaged in the obedience of the Allah

In short upon finishing of eating of the food, then Abul Moid questioned him that "When he was came there you are eating food and at that time he said Salam to him, but you did not reply him so what is reason in this matter.?" Qutub of Islam said " He was in the obedience so how he could reply in this matter.? Because the Darwesh people who eat food with this purpose that they should gain energy and power for the purpose of performing the worship of Allah as their intention is there for this work only. So for this reason they are engaged in the worship of Allah. So one who busies in the worship for him it is not expedient for him to reply of Salam. And for the coming person, it is right that he should not say Salam but he should sit and eat the food there and after finishing of the eating food he should convey his Salam in this matter."

In this situation Khwaja Saheb said an event that "Once Abul Qasim Naserabadi who was the spiritual master of Sheikh Abu Saeed was eating of the food with his friends. The leader of grand mosques of Makkah and Madina Imam Ghazali came over there and he said Salam but the friends did not care in this matter. When they have ended the food eating, then the Imam Ghazli told him he came over there said to Salam him but he could do not reply from him. Has this way been good?." Sheikh Abul Qasim said "It is the tradition that new comer who visit the group of persons who

are engaged in food eating, then he should not convey Salam at that time but sit there. When they have been finished the food eating and washed their hands, then he should say Salam to him." Imam of Ghazali said "Do you said this as per wisdom or as per narration of this matter." Sheikh Abul Qasim said "As per the wisdom. Because the Darwesh people who eat food with this purpose that there they should gain energy and power for the purpose of performing the worship of Allah as their intention is for this work only. So for this reason they are engaged in the worship of Allah. So one who busies himself in the worship so for him it is not expedient to reply of Salam."

When Sheih of Islam ended these benefits and he went into the condition of intoxication so for this reason the well wisher left from the meeting place and reached into his house which he was made in the ruin place for the remembrance of Allah there.

The Ka'aba will circumamubaltion around the pious persons

On the Saturday in the month of Zilhaj in the year 584 Hegira the wealth of the kissing of the feet of the Sheikh was available to me. Some Darwesh and pious persons and Qazi Hameeduddin Nagori, Alauddin Kirmani, Syed Nooruddin Mubarak, Syed Ashrafuddin, Sheikh Mahmood Moza Doz, Moulana Faqiah Khudad were present at the meeting place., Among them there were such perfect, pious persons and in their look there was no veil for them from empyrean to the nether regions. All were persons of miracles and revelations. There was discussion about the travelling of the people of Kaaba in Makkah were in progress. Then Khwaja Qutub of Islam said with his holy tongue that " There are such pious persons are there who live in the hut and for whom there will be given the command to the Kaaba to circumamubaltion around the pious persons. Still, he said this

then Khwaja Saheb and other persons were standing and went into the condition of surprise and were drowned in the fondness and at that time these persons were saying the phrases of Haji persons who used to say during the Tawaf (circummbulation) of the Holy Kaaba in Makkah and the condition of these people was such that from their bodies there was discharge of the blood was started and from each drop of the blood which was falling on the earth and which were making the painting of Takbir (repetition of the words Allah-o Akbar). When they recovered consciousness, they find that holy Kaaba is standing before them. Then they have performed the rituals there and they have circumamubaltion four times around the holy Kaaba there. At that time they heard a divine call in which it was said." Oh: dear persons we have accepted your Hajj, your circumamubaltion, your prayers and the above things of the persons who follow you."

Afterwards Qutub of Islam said " Khaja Moinuddin Chisti used to go Hajj pilgrimage every year, but when his work reached at the level of completion, then the persons those who used to go Hajj pilgrimage from Ajmare to Makkah find him there but he used to live in loneliness of the house. At last it was known that Khwaja Moinuddin Chisti used to visit every night the Holy Ka'aba in Makkah and used to stay there in the night in Makkah and he was used to return back from Makkah and he was used to perform the congregational prayer of Fajr (morning) prayer in his house in Ajmare.

In this situation he said "He was heard by Khwaja Moinuddin Chisti this event by the holy tongue of Khwaja Haruni that one day he was in Samarqand and at that time the condition of Khaja Maudud Chisti was that whenever he wants to see the Holy Kaaba in Makkah then there will be command of Allah to the angels to bring and put the Holy Kaaba in the tray and show it to Khwaja

Saheb. When Khwaja Saheb used to complete circumamubulation and other rituals, then the angles used to take back the Holy Kaaba to its real place in Makkah.

Afterward, he said " Khwaja Huzefa Marashi not left his feet from the prayer mat for a period of 70 years and he did not use to go to any place. But those travelers and Haji persons who used to visit Khaja Saheb every year and used to tell him that they find him in the mosque of Palestine."

For the early memorization of the Quran to read Sura (verse) Yousuf

Afterward the discussion about reading and memorization of the Quran was started. The Qutub of Islam said with his holy tongue that " This well wisher could not memorize the Quran in his beginning period and for this reason he was used to worry and upset with this matter. One night he was seen the prophet of Allah in his dream, then he touched his eyes on the feet of the holy prophet of Allah and began weeping bitterly and he told him there is a request from his side. He said he remembered it. He was kind enough about my condition and he said to lift the head and when I lifted my head, then he told me to recite Sura Yousuf so that you can memorize Quran and when my eyes opened, then I began to recite Sura Yousuf always and in this way I was memorizing the Quran."

To recite Sura Iqlas for the memorization of the holy Quran

Afterward, he said " He heard of the holy tongue of Khaja Moinuddin Chisti that Abu Yousuf Chisti did not memorize the Quran and one night he was sleeping in this condition of worry and he was seen his spiritual master in his dream and who asked him "Why he is so much worried? He told him he was worried for not memorization of the Quran. He told him to recite daily

1000 times Sura Iqlas with the intention of memorization of the Quran then Allah will help him in this matter. If another person will recite as the above method, then he will also able to memorize the Holy Quran. When he was waking up and as per instruction he was used to recite 1000 times Sura Iqlas daily and in a few days due to the kind grace of Allah he was memorizing the holy Quran. In the last days of his life he got perfection and he was used to recite five times, Quran daily then used to engage in other works."

When the Sheikh of Islam ended these benefits and he went into the condition of intoxication so for this reason the well-wisher left from the meeting place and reached into his house which he was made in the ruin place for the remembrance of Allah there.

The water reservoir of Shamsi in Delhi

On the Friday in the month of Shawwal during the year 584 Hegira, the wealth of the kissing of the feet of the Sheikh was available to me. Some Darwesh and pious persons were also present at the meeting place and the discussion about the water reservoir of Shamsi in Delhi was started. The Qutub of Islam told by his holy tongue that "When Sultan Shamuddin want to construct one reservoir in Delhi so he left his palace along with his courtiers and ministers to search the place and he was reaching the spot on which the water reserve is located and he said that place is suitable for the reservoir as he was a pious person of his time.

With this intention, he was sleeping on the prayer mat and he was seen in the dream that one smart and man with a commanding personality and his qualities he could not able to describe by him and he was there on the horse along with his companions. When

he looked at me and he was calling me to come near to him and he was asked me what is his intention.? The Sultan said he wanted to construct one water reservoir here. During this conversation one person who was standing near to him, told him in his ear slowly that oh: Shams this is the prophet of Allah so you request to him so that you can get your goal in this matter. As he was thinking about the water reservoir so he was asked about it and he was falling on his feet. So the Sultan requested the last prophet of Allah in this matter by folding his hands. Then the prophet of Allah strikes his hand on the ground and he said " Oh: Shams dug this place and from this place the fine water will be available from there that such water will not be compared with the water of any other place." During this discussion he was waking up from the dream. On that morning the Sultan wakes up from the dream and went to the spot of the water reservoir and find on the place where the hoof of the horse of the prophet strike on the earth and from there the water was flowing. The Sultan stopped there and given orders to build the water reservoir there."

One who goes there and drink the water from the Shamsi water reservoir and by swearing he will say that if 100,000 sweets will be mixed, then such grand taste will not be found like the water of Shamsi reservoir. The Qutub of Islam said with his holy tongue that "The sweetness in the water is due to the blessing of the feet of the prophet of Allah. The other reason of the piousness of this water reservoir is that around it there are many holy personalities are resting there and also it is not known how many pious people will sleep there in the future time. Then Qutub of Islam began weeping and said he will hope that he will also rest in this place."

Afterward, he said about Sultan Shamuddin that "He was a

person of great Eteqad (devotion) and nobody could not see him in sleep and he used to wake up in the nights and he was used to stand in the surprise in the night time. If he will sleep for some time, then he was used to wake up soon. He used to take the water for his ablution by himself and he used to sit on the prayer mat and busies himself in the worship of Allah. And he did not use to call his servant in the palace and used to say he did not want to give trouble to the sleepy persons in the night time." He said "For many nights he used to wear Qirqa (saintly) dress and he did not disclose to anybody except his one person who knows this secret in this matter and take with him in the nights and he used to take along with him the bags of gold coins and he used to visit the doors of the Muslim persons and used to inquire their affairs and used to distribute the bags of gold coins to them. Afterward, he used to visit the following places.

1. The mosques
2. The shrines
3. The worship places
4. The bazaars

He used to give gold coin bags to the people who live in the above places and made 100,000 excuses in this matter and used to prohibit them not to disclose this matter to anybody.

At the time of the daybreak he will ask generally to bring the Muslim person who slept hungry in the last night. Then, as per his command when the people will bring there, then he used to give them assistance as per requirements and from him he used take swearing that if they need the food grains or if anybody caused them atrocities or harm upon them then they should visit him. As he will be available on the throne and the chain of the bell of the justice is hanging on his door. So shake it so that he will do justice

to all of these matters so that on the day of judgment you should not claim against him there before Allah."

The Qutub of Islam said "He used to do such things because he want to get sincerity on the day of judgement so he used to say all of them to see him for his help but they do not come to see him in this matter."

Afterward, he said "Once he came to see him and he caught his feet and so he asked him what is his desire.? And then he said " Due to the kindness, Allah was giving him the kingdom and he had everything with him. But there is his request that he does not know in which group he will be included on the day of judgment and how his account of deeds will be settled there and he said this and then he left for him."

Afterward, he said "He was a pious man who involves in good deeds and he was a slave of the Darwesh persons and his every particle of the body was full of the love the Darwesh persons."

Afterward, he said once he was travelling toward Badayun and Shamsuddin was in Badayun. One day he left from there to play the ball and on the way one weak old man asked him something from him but he did not give him anything. When he was proceeding further and he finds a healthy young man to whom he was given some coins from his money bag. When he was proceeding further, he told his courtiers and ministers " See the old man who was asked from him something, but he did not give him anything and he was given some Rupees to that healthy young man without asking from him. This is for your information that if there will be his willingness in this matter, then he would give something to the old person who was deserved in this matter. But Allah gives to anybody whoever He likes and in the middle

who is he to say that he was given something to somebody and whatever is there which depends upon the willingness of Allah."

The piousness of Sheikh Jalaluddin of Tabriz

In this situation he said "From the Sheikh of Islam, Delhi there was an imputation on his brother Sheikh Jalaluddin of Tabriz that he is claimed of Darweshi (mysticism) but his thoughts are towards richness. When Shamsuddin was heard this he did not say anything before Jalaluddin. "

When there will be a special work of Sheikh of Islam, Delhi so he was called Jalaluddin there and he was asked "To present before him and asked to propose any judge in the claim." Sheikh of Islam, Delhi told him that "Any person to be proposed as judge from his side. And Sheikh Jalaluddin was proposed Sheikh Bahauddin Zikeria as the judgment in the case." The Sheikh of Islam asked him that, " He should be called at the meeting."

In this way the next day all pious people were gathered before Sultan Shamuddin. Sheikh Jalaluddin was also coming there and he sat in the group of the general persons. The Sultan requested Sheikh Jalaluddin to sit in a higher place than him. But Sheikh Jalaluddin said "As he is facing the problem of claim so at this time, this place is better for him." Afterward the Sheikh of Islam of Delhi was explaining the sayings and narrations of Sheikh Jalauddin pertaining to the situation. During this time Sheikh Bahauddin Zikeria came over there so all persons were surprised in this matter. All people began saying to each other how he came to know in this matter and when he was starting from Multan and when he was reached to Delhi and he was standing in the meeting place at the place where all persons used to keep their foot wears. He was recognized the sandals of Sheikh Jalaluddin and he collected them and kissed with his eyes and he put the sandals in

this sleeve and said Salam and he did not say anything about the saintliness of Sheikh Jalaluddin because when Bahauddin who was acting there as a judge and when he kissed the sandals of Sheikh Jalaluddin and put it in his sleeves. So it was becoming clear that the claim was false which was accused by the Sheikh of Islam of Delhi on Sheikh Jalaluddin so that false things are not found in his habits. So Sultan Shamuddin regretted by him in this matter."

In short Sheikh Jalaluddin and Sheikh Bahauddin went to the side of a river and they stayed there at that night. On the day, break Sheikh Bahauddin went towards Multan and Sheikh Jalaluddin went towards Lucknow. Both of them lived for a long period.

In short afterwards still after the above event a short period of time was not passed, then Sheikh of Islam suffered with heavy pain in his stomach and he was dying due to such trouble.

Afterward the discussion about the world was started. He was told by his holy tongue that " For a mystic person there is no great veil for him than the world. Because no such person will not become pious unless he will engage in the world. The people of mysticism said that there is no such great veil of the world between the man and his Lord. So one who should engage himself in the world, then he will be become away from Allah. The people who are busy in the world as much then for such lengthen time they will be away from Allah and they will be separated from Him."

Satan will be happy with the love of the world

He said when the love of the world was kept in the world, then the angels haven't liked and compel it. But the Satan was happy in this matter and he said that the disturbance which is the

foundation was laid by the sons of prophet Adam (A.S.). Because of the ill gotten things the brother will kill his brother and in this way there will be an end of the relations between the relatives and many cities will be destroyed. Then persons will be separated from other persons. There will be enmity between them and they will be killed. But the world will be alive.

The Satan keeps the love of the world with great respect and honour in his eyes. There was command of Allah in this matter. " Oh: Azazel what you did in this matter.? That you have kept the love of the world with great respect and honour in your eyes." He said, " Oh: my Lord, because the one who will love the world, then he will become his follower so he will engage in it. And I will also try to keep him engaged more in this matter. To such extent that he will be away from the following things in this matter."

1. Sincerity
2. Worship
3. Good deeds

So in this way that sinner person will become his follower and then I will kill him and all his wealth and his belongings will be taken by other persons and he will be left from the middle."

The world and the Darwesh persons

Afterward Khaja Qutub of Islam said with his holy tongue that "The world is very unfaithful and very cunning." He said again that " The world is the friends of all persons, but is it not friends of the Darwesh persons. Because they have rejected it and they kept it away from them."

Afterward, he said Khaja Yousuf Chisti used to say " In the religion of Islam, there are such great pious persons are there that

the world will come in the door of the Darwesh persons thousand times and will say to them, “Oh: masters if you don't accept me then sometime look at the old lady but they will tell her that go from there if you come again there then she will be killed.”

Afterward the above he said this event that “ Prophet Jesus (A.S.) was seeing a black and ugly old woman and asked her who is she.?” And she said “ She is an old lady who is the world.” And he asked her “How many husbands she has.?” She replied “In large numbers and not able to count down all of them.” Then prophet Jesus (A.S.) told her “How much she had divorced her?” She said “She was killed all of them.”

The starvation of Darwesh persons is the excellence of indigence

The Sheikh of Islam began weeping and he said “In the mysticism there is comfort available in it and it is away from the problems of the world. But there are difficulties and hardness in the work of mysticism. In the night when there will be hunger of the Darwesh then it is the excellence of the Darwesh person. Because the people of pious and Sufi masters says “ Al-meraf al-faqr fil Laila al-faqa”.

It means the starvation in the night is the excellence of the Darwesh persons. So the grace of starvation of the Darwesh person is kept option with the Darwesh person. Because the world has given to him so he can use it as per his wish and willingness. So he can use for his own use, but he will not use for him and so he will give it to others and he will do starvation in this matter and with his work then he will get progress and improvement in this matter.”

When Sheikh of Islam ended these benefits and he went into the condition of intoxication so for this reason the well wisher left

from the meeting place and reached into his house which he was made in the ruin place for the remembrance of Allah there.

Zikr (Invocation)

On the Wednesday during the year 584 Hegira the wealth of the kissing of the feet of the Sheikh was available to me. Some Darwesh persons of pure heart and Qazi Hameeduddin Nagori, Moulana Shabuddin Oushi, Mahmud Moza Doz, Khaja Tajuddin Ghaznavi, Moualana Faqiah Khudad, Syed Nooruddin Mubark Ghaznavi, Syed Sharafuddin, Shamsuddin Turk, Moulana Alauddin Kirmani, Qazi Emaduddin, Moulana Fakheruddin Zayanam who were the persons of miracles and revelation were present at the meeting place. The discussion about mysticism was in progress in the meeting place. During this Qutub of Islam said "One day Imam of Harmian was sitting with his companions there and at that time the condition of intoxication was prevailed upon him.

The Imam of Harmain started the Zikar (remembrance of Allah) so all the pious persons who were present at the meeting place also followed him in this matter, and they were un-aware of their conditions in this matter. There was a discharge of blood started from their small hairs of their bodies and with each and every of the drop which will fall on the earth and with it the painting of Allah was formed there and also from that drop of blood Ziker (remembrance) of Allah was started. When Khaja Saheb stated this event, then the condition of ecstasy was prevailed upon him and all persons have started Ziker of Allah and which was reached to its great height and so for this reason they become un-consciousness. Then Khaja Saheb recited the following Rubai (quatrain) in the Persian poetry and its translation and interpretation is as follows.

“ He will hear the talk your of happiness from all persons and the explanation of your grief is heard of him from his heart.

Unless he will not hear your name from anybody, then he will not allow him to sit near to him.”

The people of the meeting were engaged in the remembrance of Allah (Zikr) very much so for this reason there was a discharge of blood from the small hairs of their bodies and from every drop of the blood there was painting of ‘Subhan Allah’ (Allah is praised) was created and there was Zikr (remembrance) of Allah in the loud voice from each and every drop of the blood which was fallen on the earth.

When Khaja Saheb was completed Zikar then the well wisher was put his head on the ground and it was my intention to proceed towards Hansi. Then Sheikh of Islam looked at me and there were tears in his eyes and he said “Moulana Farid I know that you will go. So the well wisher put his head on the ground and told him, “If there will be your command.” He said “ Go”, as it is required by the fate of Allah that you will be not with me at the time of my last journey.” Then he addressed the persons who were present in the meeting “To recite verse Fateha for the increase of graces of this world and another world for the well wisher and pray for his well being in this matter.” Then he was given me the prayer mat and staff and asked the well wisher to pray for two Rakat (one set of standing genuflexion and prostration in prayers) prayer of thanks. Then Sheikh asked me to sit down I was sitting there and he told me to go by tomorrow.

As per Khaja Saheb’s instruction I was prayed two Rakat prayer of thanks and sat there. Khaja Saheb looked at the well wisher and he said “I will give you Amanat (entrust things) it means his prayer mat,sandals, turbans, saintly dress which I will

give to Qazi Hammeduddin Nagori so you should collect these things after five days of my death from him because all these things belongs to you."

When Khaja Saheb said this then there were large, loud crying and weeping in the meeting place and also there was a very much lamentation. So all persons prayed for Khaja Saheb. Afterward Khwaja Saheb said "He was not present at the time of the death of Khwaja Moinuddin Chisti and he was not given me his prayer mat but I got the prayer mat as explained above."

The fear of Allah

He said "It is compulsory for the disciple that he should be firm on the way of the spiritual master and he should not exceed a few from him so that he should not be ashamed in the day of judgment. "

Afterward the discussion about the fear of Allah was started. He said with his holy tongue that " The fear of Allah is like flog which is kept for the un-respected persons because the one who will do an act of un-respect will be flogged in this matter so he will be corrected on this matter."

The acceptance of religion of Islam by Zoroastrian doctor

He said that "Where there is fear of Allah is there and which will smash the heart." Afterward, he said "Once Khaja Sufian Suri was suffering from trouble so caliph Harun al-Rashid was called a Zoroastrian doctor on this matter and who was very wise one. When he went near to Khwaja Suifan Suri and put his hand on his chest and was made a slogan and he was becoming un-conscious and was falling down and he said " Subhan Allah (Allah is praised) in the religion of Islam, there is such a person whose heart is smashed by the fear of Allah." The doctor recited the

Islamic creed and was become immediately Muslim. When this news reached to caliph Harun al-Rasheed then he said he thought that “He was sent a doctor to the patient, but he did not know that the patient was going to a doctor.”

The wealth of world and the fear of Allah

The people of mysticism said “If the Darwesh person wants the richness, then he should love with the wealthy person. If he wants the price of the love of Allah then he should disappoint from his desires and wishes. Then he will be able to get such positions and if he will not like to do that then his works will be breakable.”

The perfect spiritual master’s advices and farewell to his perfect disciple

Afterward, he was addressed to me and said “ Oh: Farid you are our friend in this world and another world. Do not be careless because it is saying about mystic people that in the mystic way there is fear and one who step on this way and if he will not act upon the advice of the mystic people then he will not become a pious person. Till he will not request with humility and grief to enter into inside, then he will not get permission in this matter. Unless he will not walk upside down then he will not get permission to go inside of the court of Allah.”

He said “For a period 80 years he was requested with all languages to enter inside, but He was not given permission in this matter and unless he was not knocking the door with all his hands He didn't open it. Unless he will not walk with all his feet in this way he will not reach near the place of honour. In brief due to the bearing the following difficulties he will able to reach to the destination.

1. Ajazi (humility)
2. Enkasari (lowliness)
3. Taklafat (troubles)

When Khwaja Qutub of Islam ended his sayings about these benefits, then all persons who were present at the meeting place were put down their heads on the earth. Then Khwaja Saheb raised all persons and on my turn he was taking me in his shoulder and he wept and he said by his holy tongue " Haza faraq baini wa bainak". It means it is now the time of separation between me and you.

Afterward, he said to me "To fulfil the duties of devotion because there is a hard struggle for the means of subsistence. Go, I surrender you to Allah. And I enabled you to reach the place of nearness and greatness."

And he went into the condition of intoxication so, for this reason, the well wisher left from the meeting place and reached into his house.

These are the benefits of mysticism and which were heard by the by the tongue of the Maqdum (master) of the world which are added by me in this small book.

The End.

4.Rahat Al-Quloob

Mausoleum of Hazrat Khaja Fariduddin Ganj Shaker in Pakpatam

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Preface

This is a very old book which is known by the title of Rahatul-Qaloob in Persian and Urdu language and this book was translated from Persian language into Urdu language and it was published in the year 1911 A.D. by Mulla Wahidi. So it was published 102 years ago. This translation of the most ancient and celebrated Persian book about Sufi'ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a small book in which there are advises and instructions especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual way) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism and all these details and sayings of the great Sufi Saint and Sufi master Baba Fairduddin Ganj Shaker are added in this book by his disciple and caliph Khwaja Nizamuddin Auliya in the year 656 Hegira. And also in this book there are some great achievements which are not yet known to the general, persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this book's first page and will not stop its reading till they will reach its last page as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 8,00 years ago.

Even though this is small book, but due to its importance it is so great due to coverage of so many interesting events and positive information in it so it is like an ocean of knowledge and information of the holy saint and who have passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign land so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book '*Muslim saints and Mystics'* (Tadhkirtal Aliyah by Farid al- din Attar) which is very famous in the Western world among the

English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great saint Hazrat Khaja Fariduddin Ganj Shaker is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the Indian sub-continent, but he was also a great personality who is known for many of his great achievements and miracles so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time and who did many great endeavours for the preaching and propagation of Islam in the above areas with hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this book from Urdu into English, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book *Tadhikra Awliya* (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

The Biography of Hazrat Khaja Fariduddin Ganj Shaker

In the sub-continent the religion of Islam was spread due to the hard endeavours and tasks by the Sufi personalities. In this region, the presence of these pious personalities is the great gift of Allah.

In the Indian sub-continent the Muslims rulers ruled India for about a period of 1000 years. But, during this period there was severe obstacles in this way from the forces of the Indian culture against the preaching and propagation of the mission work of the Sufi saints, but their efforts and endeavours were not able to get the successful results to stop the door of Islam in the Indian sub-continent.

Professor H. A. R. Gibb, who wrote his opinion which is as follows.“That there were many situations which were coming in the history of Islam to stop its Islamic culture severally but there was no success for it. Its main reason of its success was that at that time there was help from the styles of Sufi masters which was helped the movement in this matter and it will give them much power and energy to it that all forces were not successful in this matter.”

The hands of Sufi masters have been always busy to check and help the pulse and mind of the Muslim community. They were also trying hard to stop the waves of the materialism and mental confusion, and in this way they have done great work in this matter.

There is no doubt that when the pious persons saw the condition of the character and conduct was falling down, then they were trying their best for their endeavours of mental and practical tasks for bringing up the healthy persons in this matter.

When Khaja Bakhtiar Kaki was appointed Khaja Fariduddin Ganj Shaker on the throne of preaching and propagation in Delhi and at that time there were conditions which were prevailing were very difficult and also there were worse problems. At that time the Sultan of Delhi Altemish died there. Many famous and reputed Mashaiqs (learned persons) were entered in the fields of politics for the worldly gain and benefits. But Baba Farid, who

was avoiding all those situations successfully and he was able to did his great endeavours and tasks for the preaching and propagation of Islamic mission successfully there and so all his services and endeavours towards the Islamic mission should be written in the golden words in the history books.

At that time Baba Saheb was seated there on the shrine of Baba Bakhtiar Kaki and when he began thinking that the condition and situation which is not suitable and affecting the work of the teaching and preaching mission work of Islam there in Delhi so he decided to leave Delhi to continue his mission work of Islam in Hansi. Some persons have made objection in this matter and they told him " His spiritual master was given him this place for teaching and preaching mission work of Islam there." And this objection which is available in the book *Sairal Auliya* on page number 73. So Baba Saheb said " His spiritual master who was giving him the greatest blessing of this work and which is not related to any particular place."

Baba Saheb first went to Hansi city and from there he went to Ajodhan which is an old name of Pakpatam. Where he was trained his disciples under his special pattern of training. Their details are as follows.

1. Sheikh Jamaluddin Hansavi
2. Sheikh Baderuddin Ishaque
3. Sheikh Nizamuddin Auliya
4. Sheikh Ali Ahmed Saber Kalari
5. Sheikh Arif

The above persons were becoming great pious personalities under the special training of Baba Saheb and they were spread throughout the country and they were preached and propagated the religion of Islam in all corners of the country.

Genealogical record

All historians are agreed that his genealogical record is connected with Hazrat Umar Farouq (R.A.)., and the details are as follows. His grandfather had three sons and the details are as follows.

1. Sheikh Jamaluddin Sulaiman
2. Sheikh Shoeb
3. Sheikh Ahmed
4. Sheikh Yousuf
5. Sheikh Mohammed
6. Sheikh Shabuddin
7. Sheikh Ahmed alias Farq Shah Badashah of Kabul
8. Sheikh Naseer
9. Mahmud Shah
10. Saman Shah
11. Sheikh Sulaiman
12. Sheikh Masood
13. Sheikh Abdullah Waiz Akbar
14. Sheikh Abul Fatah
15. Sheikh Ishaque
16. Sheikh Ibrahim Shah Balq
17. Khaja Adham
18. Sheikh Sulaiman
19. Sheikh Nasir
20. Sheikh Abdullah
21. Hazrat Umar Farooq (R.A.)

His ancestors

Baba Saheb's grandfather had three sons and the details are as follows. 1.Khaja Jamaluddin Sulaiman 2.Khaja Ahmed. 3. Khaja Saad Haji.

Kaja Jamaluddin Sulaiman, who was the father of Baba Saheb and he was a learned and perfect personality of his time and as

well as a pious person. When Khaja Shoeb was residing in Khatwal village and at that time one family was migrated from the suburbs of Kabul and was settled down in the suburbs of Multan in Kot Kadud village and the name of the head of the family was Moulana Wajhiuddin Khajwandi and who was a great learned person and as well as a pious person of his time and his genealogical record was connected with Abbas bin Abed Muttalib and he has one daughter and her name was Qarsam Khatoon. Khaja Shoeb was requested Maulana Wajhiuddin for the marriage of his son Khaja Sulaiman with Qarsam Khatoon and this requested was immediately accepted by him and in this way the marriage ceremony was celebrated.

As per reference from the biographies of authors Qarsam Khatoon was a very pious lady and who was very much interested in worship like Khaja Sulaiman. It was recorded in the books that she was used to busying all night in the worship of Allah and for this reason, she has secured the position and status of Velayat (saintliness) due to her very much worship.

Khaja Nizamuddin Auliya said " One night she was busy in the Tahaj'jud (supererogatory prayer in the early hours of the morning) prayer and at that time one thief was entered into the house and upon the sight of Qarsam Khatoon the thief was lost his eyesight immediately. Upon this, the thief was began weeping and said, " Due to the pious lady's curse and he was losing his eyesight and to whom he will promise that if he will get back his eyesight then he never commit theft again during his whole life period."

There was very much effect upon the pious lady Qarsam Khatoon due to the weeping of the thief and for his request for the pardon. So for this reason, she has prayed Allah for the recovery of the eyesight of the thief. Due to the kind grace of

Allah the thief was recovered back his eyesight immediately on the spot and, for this reason, he was falling down at the feet of the pious lady and he requested her to forgive him in this matter and upon her pardon, he left from her house.

Next day the thief was visited Qarsam Khatoon along with his family members and was accepted the religion of Islam. Qarsam Khatoon named him Abdullah and upon entering into the fold of Islam, he was doing hard endeavours and tough tasks and for this reason he was getting the status of Velayat (saintliness) due to the kind grace of Allah. The family of Khaja Shoeb was awarded him the title '*Chavle Sheikh'* and after that the village Khatwal was becoming famous and well known by the name of '*Chavle Sheikh'* village.

Allah was granted Khaja Shoeb and Khaja Sulaiman three sons and one daughter and their details are as follows.

1. Azizuddin
2. Baba Farid Ganj Shaker
3. Najibudddin Mutwakil
4.Bibi Hajira alias Jamil Khatoon who was the mother of Sheikh Alauddin Ali Ahmed Saberi Kailari

Early education

Still Baba Saheb was in his young age, then his father died so, for this reason, the responsibility for education and training of Baba Saheb was falling on his mother. As she was possessed great position in the knowledge. She was trained and was given an education to his dear son Baba Saheb with care and attention. Baba Saheb completed his early education in Khatwal village and he was a hard working student and a genius one so for this reason once he will study his lesson then he will never forget it.

Since his early age, he was possessed higher character and conduct and he has never played and lived in the company of mischievous and bad conduct boys. Due to the effect of his mother's training, he has started prayers since his childhood period and he was punctual in this matter. At the age of seven years he was completing his early religious books in the Khatwal village so for this reason his mother was worried in this matter as there was no learned person was not available in the village who can teach him the current knowledge. At that time, Multan City was a famous learning center of Islamic knowledge and wisdom and there were available so many great learned personalities there so, for this reason, Baba Saheb's mother was sent him to Multan City for his further education purpose there.

Stay in Multan

Upon reaching Multan city he was settled down in one mosque and this mosque was located in a caravan, lodge and in that mosque famous and a great learned person Minhajuddin who used to teach the students in the mosque there. Baba Saheb took teaching lessons from him in the Islamic knowledges and within a period of three years he was completed the following knowledges.

1. Exegesis of the Quran
2. Hadith (The sayings of the prophet)
3. Basic
4 Rhetoric
5. Philosophy
6. Logic
7. Mathematics
8. Astronomy

As per tradition, it is known that he was memorizing the Holy Quran in the above mosque and some other authors of the

biographies, says he was memorizing the Holy Quran in Khatwal village.

In that mosque, one day Baba Saheb was studying the famous Fiqa (Islamic law) book *Nafe* and at that time Khaja Bakhtiar Kaki was coming there and found him busy with the study of the above book so he was asked him " Oh: boy what you are reading?" and he was replied him that " He was reading the book *Nafe*. So the Sheikh was asked again him whether any gain from it. Upon looking the Sheikh, there was a strange condition which prevailed upon him so he put his head on his feet and told him " Oh: Sheikh there will effect of the chemical reaction from his eyesight for him". So for this reason, Baba Saheb attached himself with the great Sheikh of his time in India. During his whole period of stay in Multan, Baba Saheb was greatly benefitted in the company of Khaja Bakhtiyar Kaki and upon the Shaikh's departure from Multan to Delhi, he was also going to Delhi along with him. After the journey of some miles, the Sheikh told him as follows.

" My dear, spent some more time in the learning of knowledge of Zaheri (manifest) and upon its completion come to see him and by the will of Allah he will reach to his destination."

Baba Saheb was followed the instruction of his Sheikh and upon completion of the education at Multan, he was visiting the following places 1. Qandhar 2. Ghazni 3. Baghdad 4. Sewastan 5. Badakshan, for the learning of knowledge for a period of five years and then he was reaching Delhi and visited the Shaikh's residence.

The Shaikh told him " Well, he completed his work and come to see him." In some books it is mentioned that Baba Saheb was coming to Delhi and become the disciple of Khaja Bakhtiyar

Kaki and Baba Saheb was mentioned in his book *Fawad-al Salkin* the event of his Bait (pledge) which is as follows.

" When this lower status person and servants of the Sufi masters was touched the feet of Sheikh Bakhtiayar Kaki then the Sheikh was placed, his Turkey cap on his head and on that occasion the following persons were present at the meeting place.

1. Qazi Hameeduddin Nagori
2. Moulana Alauddin Kirmani
3. Syed Noorddin Mubarak
4. Sheikh Nizamuddin al-Muvaid
5. Moulana Shamsuddin Turk
6. Sheikh Mahmud Muza Douz

And also many Darwesh persons were present in that meeting place. The Sheikh told following words which are as follows.

" Farid : the teacher should possess such power of the Batany (innermost) that he should clear the filth of the chest of Murid (disciple) with the spiritual power within a minute at the time of his Bait (pledge) and he should divert his attention towards Allah. If the Murshid (spiritual master) does not possess such power, then both the Murshid (spiritual master) and disciple are in the desert of the darkness."

Some authors as per their own thinking were mentioned that the Sheikh was taken Baba Saheb's pledge in Multan but when he comes back to Delhi upon the completion of his tourism and education, then at that time he was awarded him the Turkey cap and put it on his head and included him among his disciples.

Baba Saheb was observed that due to very much movement of the persons in Delhi he was feeling no peace of mind with him there so he was obtained permission from his spiritual master and went to Hansi city and but he was used to visiting Delhi to see his spiritual master.

Once Baba Saheb visited Delhi and found Harat Khaja Moinuddin Ajmari was there so, for this reason, he was greatly benefitted by his attention and care in Delhi. As per reference from the book *Sair Arifain* in which it was mentioned that Hadzrat Khwaja Ajmeri was greatly impressed by Baba Saheb's interest and attention as well as his spiritual capacity so, for this reason, he told Baba Saheb's spiritual master and his disciple and caliph Hazrat Bakhtiar Kaki which is as follows.

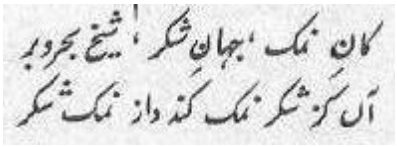
" Baba Bakhtiar : he is a great falcon of Islam, whose residence is on Sidartul Muntaha (The heavenly tree beyond which even angel Gabriel can not advance) and he is the lamp of the Sufi and Darwesh persons."

Ganj Shaker

Regarding the meaning of Ganj (treasure) Shaker (sugar), there are different opinions are available by the different writers on this matter. Here only three traditions are added in this book. The Sheikh's title 'Ganj Shaker' in modern literal terminology can be translated as sugar bank.

As per reference from the history book of *Farista* that Baba Saheb's mother who was used to train him for regular prayer in the childhood period so she used to put sugar packet under the prayer mat. And she used to tell him that the boys who will pray will find daily the sugar packet under the prayer mats. One day it happened that she forget to put the sugar packet under the prayer mat so for this reason she was worried about this matter and she asked him " Masood have you prayed today?." Baba Saheb replied her " He was praying and found the sugar and eat it." Upon listening Baba Saheb's reply, she was surprised and she was thought that there was help for him from the invisible source to encourage him in this matter and so from that time she began calling her son Masood as Gunj Shaker.

As per references from the book *Aqbar Aqtiar*, *Qazinatial Asfia* and *Gulzar Abarar*, wherein it was mentioned one event which is as follows. One merchant was going to Delhi from Multan carrying sugar on his cart and at Ajodhan Baba Saheb was standing there and asked the merchant what he was carrying on his cart.?, The merchant told him falsely that he was carrying salt on his cart to avoid him. Baba Saheb told him "Yes, it may be salty." Upon reaching Delhi the merchant found that in all bags there was salt instead of sugar and for this reason he was worried and upset in this matter for his great loss and he come back to see Baba Saheb in Ajodhan and was requested him to forgive him for his mistake. Baba Saheb told him "Not to say false in the future, which is a very bad thing." Again Baba Saheb told him, " If there was sugar in the bags, then by the grace of Allah sugar will be available him." The merchant was repented in this matter and find sugar in the bags while reaching back to Delhi city. This event was described by Bairam Khan Khane Khanan in his Persian couplet and which is as follows.



Once Baba Saheb observed three days fasting as per instruction of his spiritual master and on the third day he was breaking the fast with breads brought by somebody and he thought the breads were sent by an invisible source from Allah but soon he was vomited all the food. After this event he went to see his spiritual master and explained the details so the spiritual master told him " The breads were brought to him by a liquor drinker and gambler. There was help from Allah in this matter

that his stomach did not accept that food so keep fast again and break the fast with the food which will be available from an invisible source." So for this reason Baba Saheb kept again fast for three days and he could not get anything to break the fast. In the night due to hunger he kept some small stones in his mouth and by the grace of Allah those small stones were converted into sugar. Upon this event he went to see his spiritual master in this matter and explained him all details and so the Sheikh told him which is as follows.

" Subahn Allah (Allah be praised) it was from un-seen help from Allah. If Allah wills he will become sweet as sugar and will be well known as Ganj Shaker."

In this matter Jafer Qasimi was writing a great thing that "He was well known as Ganj Shaker as his nature was very sweet."

Upon becoming the caliph of his Sheikh he was granted permission from his Sheikh and he went to Hansi for the teaching and preaching and Islamic mission work there for the service of the mankind. Upon reaching Hansi in a few days, he has seen in his dream that his spiritual master left the world so upon waking up he went to Delhi., In Delhi he was found that his spiritual master was left the following things for him with Qazi Hameeduddin Nagori.

1. Saintly dress.
2. Staff.
3. Sandals.
4. Prayer mat.

And also some other relics which were kept for him and the Sheikh before his death was declared Baba Saheb as his spiritual successor.

Baba Saheb visited the mausoleum of his great Sufi master. After that caliph of Sheikh Qutubuddin and other disciple's meeting took place in Delhi and all persons were accepted him the successor of the Sheikh and at that meeting all relics and all other belonging of the Sheikh were awarded to Baba Saheb.

Baba Saheb stayed in the shrine of his Sufi master and he was always used to busy day and night in his worship schedule, there, but he will use to come out only for Friday congregational prayers. One Friday when he was out of the shrine and was found one Darwesh persons at the door who was caught hold of the shirt and told him " Oh : Sheikh of the world , the people of Hansi city were suffering like a fish due to your separation so be kind in this matter and benefit the people of Hansi with his presence there and help them in this matter."

After Friday prayer Baba Saheb was declared to leave Delhi for his stay in Hansi so there a was great worry among the people and they have requested him to stay in Delhi so he told the following.

"That his presence is much more required in Hansi than Delhi so for this reason he should go to Hansi." Upon Baba Saheb's explanation all persons were become silent and he went to Hansi for his mission work there. Baba Saheb was staying at Hans for a long period and during his stay there the people of Hans were greatly benefitted by his spiritual personality. In Hansi city there was one person named as Jamaluddin Hansavi who was trying hard for spiritual endeavours and mystical exercises there and due to innermost help of Baba Saheb he was obtained his final destination and reached higher status and when the large number of people were increased very much so for this reason he left Hansi city while granting his caliphate to Jamaluddin Hansavi and Baba Saheb went towards Ajodhan (Pakpatam) and this area was

under severe darkness of Kufar (infidelity) and Shirk (polytheism) at that time.

Baba Saheb in Pakpatm

From Hansi he went to Khatwal village and he was residing there in the service of his mother. There was very much rush of the people towards him, but he was in habit of loneliness so he was worried and upset in this matter and he took permission of his mother to go Ajodhan and left Khatwal village and by visiting many places he was settled down in Pakpatam and at that time this village was very unknown and which was surrounded by jungle areas and in which full of wild animals were there. Around this village and up to other large areas there were villages of non-believers were there. Baba Saheb settled down in this village. One night his spiritual master was given him the instructions in the dream to settle down in this village and to bring the mankind to the right path of Allah. So Baba Saheb was settled down outside of Ajodhan village on its western side under an acacia tree and spread his prayer mat there and was started worshipping of Allah. Near Ajodhan village there is one brooke where Baba Saheb used to go there for ablution and bath and the local people began saying it Pak Lok Ka Patam and they used to respect this place very much and afterwards slowly this village name became famous and well known as Pakpatam in the world.

Opposition

Due to hard task and the endeavours of Baba Saheb there was great progress of Islamic religion in and around Ajodhan village area and for this reason some persons due to their jealousy and mean mentality they began their opposition of Bbaba Saheb and his works in Ajodhan. Among these the Qazi (judge) and the Imam (leader) of the mosque of Ajodhan village were leading this movement. They had complained against Baba Saheb with

government representatives and also they began opposing against the Sama (ecstasy) meetings of Baba Saheb. Baba Saheb due to his higher thinking he did not care the activities and movements against himself and for this reason he did not care and not paid any attention in this matter. Due to not caring of the activities by Baba Saheb the Qazi (judge) was becoming very angry and upset in this matter and he began new conspiracies against Baba Saheb.He was trying to get Fatwa (legal opinion) against Baba Saheb from the learned persons of Multan.He wrote his letters to the learned persons of Multan that there is one learned person is here who listens Qawwali (chorister) and organized Sama (ecstasy) meetings and he asked their Fatwa (legal opinion) in this matter. The learned persons were asked the Qazi (judge) the name of that person in this matter so he was informed Baba Saheb's name.Upon receiving the Baba Saheb's name they were refused to issue a Fatwa (legal opinion) against Baba Saheb and they have informed him that "He was written the name of a great Darwesh person who is a perfect follower of the Islamic Shariah (law) and we are helpless in this matter to pass any Fatwa (legal opinion) against him for this reason."

Upon the result of above plot the Qazi (judge) was very upset and angry in this matter so he tried his another plot to kill Baba Saheb with a help of one greedy and tramp person and who was un-lawful Qalender (dauntless) person. So that person was visited Baba Saheb's resident while hiding a sharp dagger under his waist to kill him. At that time Baba Saheb was busy in the worship of Allah and he was in prostration and with him only Khaja Nizamuddin Auliya was present there. In prostration Baba Sheb told him "Is there any person is there?. The leader of Sufi persons replied him " Here his slave Nizamuddin is present alone here.'' Baba Saheb told him " There is one Qalendar

(dauntless) in the shrine building is present who is wearing white earrings in his ears." So Nizamuddin answered him "Yes". In this matter, then Baba Saheb told him "In his waist there is dagger is hidden and he comes to kill him so asked him not to spoil his next world and to leave the shrine building." Due to this conversation there was severe terror on the Qalander (dauntless) and he ran from there immediately and went to see the Qazi (judge) and told him which is as follows " He could not able to kill such a great pious man of Allah."

Then the Qazi (judge) started his new scheme of conspiracy against Baba Saheb with the help of Partwari (village revenue officer) and the Patwari started to cause hardships to the sons of Baba Saheb. When the atrocities were reached to the high level so the Baba Saheb's sons complained about Patwari with Baba Saheb so he came into the position of Jalal (majesty) and put his staff on the earth: and told "He will not disturb you." At that time sever pain in the stomach of the Patwari was started and he began thinking his atrocities on the sons of Baba Saheb. So he asked the persons to take him to Baba Saheb so the person took him while putting him in his cot but he was dying on the way. Due, to help of Allah all conspiracies of the Qazi (judge) were become failure and all his enemies and opposite persons were gone in the darkness and they were stopped their activities.

Training of the disciples

One day Khaja Jamaluddin Hansavi brought from jungle one local fruit of dela (tenti) which is found usually in Rajasthan and North India and its tree is called Karil.

This fruit is available in the market during summers. Khaja Ishauqe brought firewood from the jungle. And Khaja Nizamuddin was put the dela (tenti) fruits in the boiling water on the firewood. By chance at that time there was no salt available in the public kitchen to put into the dela (tenti) fruits so Khaja Nizamuddin went to the shopkeeper and brought some salt on credit basis from there.

Upon arrangement of the food on the eating cloth all Darwesh were present there so Sheikh started eating the food with supplication and put his first morsel in his mouth, but immediately he put back it on the eating cloth and told the Darwesh persons “It is heavy morsel and there is doubt in this matter,?” Upon hearing this Khaja Nizamuddin stood and with great respect he was explaining him that the firewood was brought from the jungle by Moulana Baderuddin Ishauqe and dela (tenti) fruits were brought by Jalamuddin and the water was brought there by Husamuddin and he was boiling the fruit on the firewood so he could not know how the morsel was becoming heavy in this matter?. After one minute of silence the Sheikh asked him “ From where the salt was coming there.?” Upon hearing this Khaja Nizamuddin was surprised at this matter and while folding his two hands, he was told “ His honour his personality which knows all revelation that it was his mistake that the dela (tent) fruits are sour in nature, so for this reason it will

be difficult to eatable them so for this reason he was brought the salt from the shopkeeper on the credit basis." Upon hearing this Sheikh told him to distribute the food among the beggars and advised him which is as follows.

" Nizamuddin : it is better condition of Faqa (hunger) for the Darwesh person than borrowing food for the soul's pleasure by the purchasing food on credit." So Khaja Nizamuddin determined in heart that he will not borrow loan from others. So the Sheikh revealed in this matter and said that "There will be no such situation of the loan which will arise for him in the future."

For the removal of the poverty

When persons used to visit him to solve problems of the world and hereafter, then in that situation he will ask them to refer their problem in the light of Quran and Sunnah (practice) of the Allah's last prophet. Generally, he used to instruct them patience in this matter with regular prayers to solve their difficulties and problems. One day a person come there to visit him and told him " Oh: Sheikh, he is a very poor person and always he is passing through starvation so please pray in this matter for him." So he advised him to recite Sura (verse) Juma from the Quran before sleeping on a daily basis in the house for this matter."

A letter of Sultan Balbon

One day a needy person visited Baba Saheb in Pakpatam and he requested him " Oh: Shaikh to write a letter to the Sultan of Delhi Balbon so that his work will be completed there." So Sheikh told him that all works are done by Allah only so he will pray for him in this matter and but that person insisted him in this matter to write a letter to the Sultan of Delhi. So Sheikh wrote his letter in Persian and its translation is as follows.

" That he was presented this person's need in the presence of Allah and sent this man before him. So if he will reward him something which will be deemed the thing from Allah and this man will be grateful for him, but if he do not reward anything to him then it will be deemed that it is from Allah but also, his position will become as helpless in this matter."

His connection with Bhaul Haque Zikeria Multani

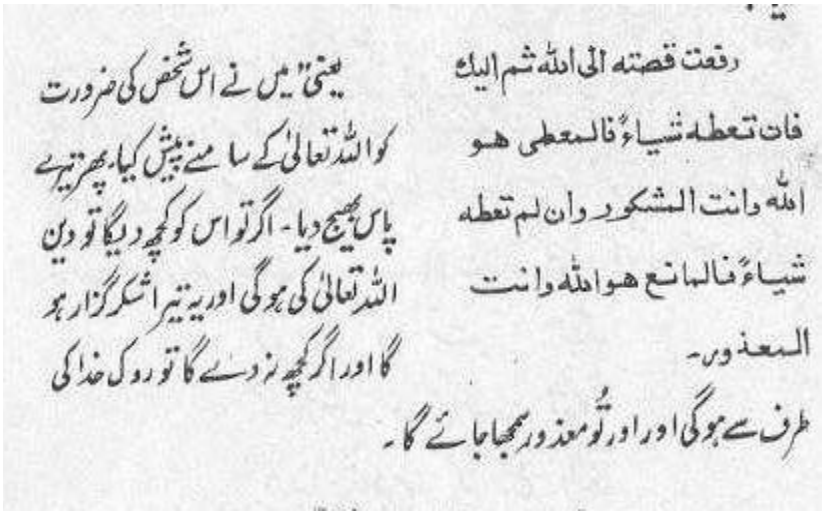
There was very much love and affection between Baba Saheb and great Sheikh of Islam Bhaul Haque Zikeria Multani who was a Ghouth (one who redresses another's grievance) of his time. When Baba Saheb used to write letters addressed to him, then he will write him as the Sheikh of Islam Bahaul Haque. Once some persons asked him why he used to write as the Sheikh of Islam Bahul Haque so he replied in this matter that he was found his name as the Sheikh of Islam on the tablet as per reference from the book *Sair al-Aulia* on the page number 82.

Once Sheikh of Islam Bahaul Haque wrote him that there is a love affair between us so the Sheikh replied in his letter that there is love between us, but there is no affair in this matter as per reference from the book *Sair-Arifian* on the page number 54.

To follow the path of the pious persons

Sheikh Badruddin was his fellow disciple and in Delhi Nizamuddin Kharitadar was constructed one building for him and in which there were arrangements of amenities and many facilities were available for him in that building. Once Nizamuddin was involved in the theft of huge amount from the royal treasury. So for this reason, there was disturbing to Sheikh Badruddin in this matter so he wrote one sad letter to the Sheikh and he explained to him the details of the problem and all its aspects and the situation and requested him for his prayer to help

him in this matter and the copy of his request in Persian is as follows.


رفعت قصته الی الله ثم الیك
فان تعطه شیاءً فالمعطی هو
الله وانت الشکور وان لم تعطه
شیاءً فالمانع هو الله وانت
المعذور۔

یعنی" میں نے اس شخص کی ضرورت
کو اللہ تعالیٰ کے سامنے پیش کیا۔ پھر تیرے
پاس بھیج دیا۔ اگر تو اس کو کچھ دیگا تو دین
اللہ تعالیٰ کی ہوگی اور یہ تیرا شکر گزار ہو
گا اور اگر کچھ نہ دے گا تو روک خدا کی
طرف سے ہوگی اور اور تُو معذور سمجھا جائے گا۔

The Sheikh sent his reply letter which is as follows.

"Dear brother: He got your letter and able to know all details about it. One who will not follow the path of his pious person will come across such situation and problems of sad things in this matter. Among our holy, pious personalities, nobody never constructed the shrine buildings for themselves and they sit in them as per reference from the book *Sairal Arifian* on the page number 51.

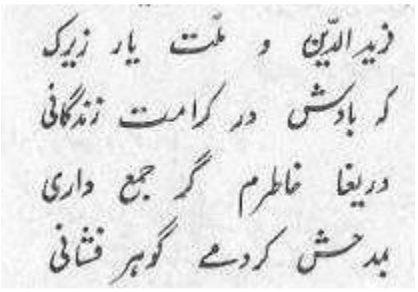
Interest for the ecstasy(Sama)

One day the Sheikh was desired to listen to Sama (ecstasy) and by chance there were no Qawwals (choristers) were available there at that time. The Sheikh was asked Badruddin Ishaque to read the letter which was sent by Qazi Hamiduddin Nagori. Moulana stood and began reading the letter for him and in that letter after Hamd (praise of Allah) and Naat (encomium on the holy prophet), it was written as follows.

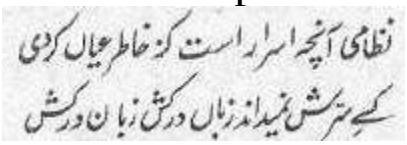
1. Faqir (beggar)
2. Haqir (low)
3. Nahif (weak)

4. Zaif (old person)
5. Darwesh person
6. Humble servant

Upon hearing the following couplets of the Persian poetry from the letter, there was some change on the condition of the Sheikh and the situation of the ecstasy (Sama) was prevailed upon him.


زید الدین و ملت یار زیرک
کہ بادش در کرامت زندگانی
دریغا خاطرم گر جمع داری
بدحش کردمے گوہر فشانی

On another day, there was the desire for ecstasy (Sama) for him so he began reading one line of poetry of Maulana Nizami and he was continuing its recitation for the whole day and night and he also repeated the same couplet for the next day also.


نظامی آنچہ اسرار است کز خاطر عیاں کردی
کسے سرش نمیداند زباں درکش زبان درکش

One day there were discussions in favour and its opposition of ecstasy (Sama) so the Sheikh said the following phrase at that time.

" Subhan Allah, if somebody will die by its fire and others are still in the condition of the disparity to accept this matter."

Once he was told " The ecstasy (Sama) is good for such persons who should drown themselves into such condition that if there will beat of 100,000 swords on their heads and if there will be 1000 angels come down there and they say something in their

ears, then they will ignore the same as per reference from the book ***Rahatal Qaloob*** on the page number 12.

Death

In the last days of the month of Zil-Hajj in the Hegira Islamic calendar year 663 his illness was becoming severally worse and for this reason there were hysterics of unconsciousness which prevailed on him and despite of this serious ill health condition he did not miss his five congregational prayers as well as supererogatory prayers and also he was performed all his daily recitals and practices.

On the fourth, Muherram one of his sincere old person whose name was Syed Mohammed Kirman came to see him and asked about the health condition with him and at that time Baba Saheb was inside of his room and it was locked from inside of it. On the outside of, the room his sons and disciples were discussing about his succession. When these persons saw Syed Kirman and asked him not to enter into Baba Saheb's room as his health condition is not good. Syed Kirman stood on the outside of the door and he was beginning to think that he comes from Delhi to visit him and why there will be objected if they allow him to touch the feet of the Sheikh. At last Syed Kirman lost his control on him and he was entered into the room and was put his head on the feet of the Sheikh so he was opened his eyes and was asking him how he is?. Syed Kirman told him " Due to his prayer he is well and he was just arriving here." After Syed Kirman conveyed Salam from all learned persons from Delhi and at last he was conveyed Salam of Khaja Nizamuddin Auliya. When he did hear the name of Khaja Nizamuddin then he was becoming happy in this matter and asked how he is there?. Syed Kirman told him "He always reminds him there." So the Sheikh was much happier in this matter and asked Moulana Baderuddin Ishauqe to send all relics

which he was getting from the chain of the Sufi masters and all these things to be sent to Khaja Nizamuddin Badayuni as there is the right of him over these things. After Magharib (sunset) prayer his health condition was becoming worse again. He prayed the Eisa (night) prayer in congregation and he was becoming un-conscious again. Upon becoming conscious, he was asked whether he was praying Eisa (night) prayer? And he replied "Yes". He was told that he will pray again the Eisa (night) prayer and he was becoming un-conscious again. Upon becoming conscious, he was asked again, whether he was praying Eisa (night) prayer or not?. So he was told that he was prayed two times. He was told " He want to pray again because he do not know whether he will not get the chance to pray again.? '' By saying this he was performing ablution and was performed Eisa (night) prayer with Witer (supererogatory) prayer and renewed his ablution and went into the condition of prostration and said in loud noise "Ya Haiul Ya Qayyum (يَاحَيُّ يَاقَيُّوْمُ) and left this mortal world. Some minutes before his death, he was asked whether Nizamuddin was coming there or not? And he was told "No". The Sheikh was told " He was also not present at the time of death of his spiritual master and he was there in Hansi."

When Khaja Nizamuddin Auliya come to know about the death news of Baba Saheb so he was rushed to Pakpatam and he was there for some period of time and he was constructed tomb over his grave and he was completing the recitation of one whole Quran on each and every brick of the mausoleum building.

Khaja Nizamuddin Auliya's routine in the shrine

He was used to keep open the shrine till midnight for the convenience of the visitors and he was used to spend most part of the night in the worship of Allah. After the sunrise also he was

used to busy in worship and meditation (Maraqba). He used to take care for the cleanliness and ablution (Taharat) so he was used to take a bath on a daily basis. After the morning worship, he used to go in prostration for a period of two hours and during this period he was used to pray silently there and some time he was used to recite some poetry in the praise of Allah the Mighty Lord of the worlds. Some time he was used to pray for the grace and forgiveness of the mankind from his deep heart and after this he used to see the visitors till the afternoon. After a short period of rest he will be ready for Zuhar (afternoon) prayer and after this he will pay attention to fulfil the needs of the shrine persons. He will ask each and very person his condition and if there will be any problem with them, then he will try his level best to solve the problem and grievance. Every visitor can reach him easily.

He was resigned to the will of Allah

In Zuhed (mysticism) and Reza (resigned to the will of Allah), there was no example like Baba Saheb. In his last age, he was used to saying "Allah's slave Masood obeyed his master sincerely for a period of forty years. Now the present situation is that due to the grace of Allah, there is such condition with him that whatever he thinks in mind, then it will be happening physically and whatever Masood desired was fulfilled by Allah."

The details of the caliphs of Baba Saheb

There were many caliphs of Baba Saheb and the register of the caliphs was available with Hazrat Jamaluddin Hansavi. Some names of the Baba Saheb's caliphs are as follows.

1. Hazrat Khaja Sheikh Jamaluddin Hansvi. His year of the birth is 583 Hegira and the year of the grant of the caliphate is the year 634 Hegira at Hansi and his death year is 659 Hegira.
2. Hazrat Sheikh Najibuddin Mutwakil year's of birth is 571 Hegira and the year of death is 664 Hegira.

3.Hazrat Sheikh Maqdum Alauddin Ahmed Saber Kalari.
His year of birth is 614 Hegira at Herath and the year of the grant of the caliphate and departure to Kalair in 646 Hegira and year of the death is 669 Hegira.
4. Hazrat Sheikh Baderuddin Ishqaue.
The year of meeting with Sheikh is 646 Hegira and the year of the death is 693 Hegira and his grave is situated in Pakpatam.
5. Hazrat Naseeruddin Mutbanna.
His year of birth is 637 Hegira and his grave is situated in Chulina village in the suburbs of Pargana.
6. Hazrat Baderuddin Sulaiman, who was the elder son of Baba Saheb.
His year of birth is 635 Hegira and he was becoming shrine custodian in the year 661 Hegira and his year of the death is 665 Hegira.

The End.

The biography of Hazrat Khaja Nizamuddin Auliya

The mausoleum of Hazrat Khaja Nizamuddin Auliya in Delhi

He was perfect in the knowledge of Zaheri (manifest) and Batani (innermost). His heart which was full with the light of knowledge and he was always interested to read the reliable books of Sufi knowledge and information. He was much interested in the following knowledges and he was followed the knowledge and information on the following subjects of Imam Abu Hanifa.

1. Tafsir (exegesis) of Quran
2. Hadith (sayings of the holy prophet).
3. Rules of speech
4. Fiqa (Islamic law)

His father Hazrat Syed Ahmed bin Danial was migrated from Ghazni, Afghanistan to India and he was settled down in the city of Badayun. Hazrat Nizamuddin Auliya was born in the month of Safar in the Islamic Hegira calendar year 634.When he was five years old his father was dying and at that time his mother was admitted him in the local school. When he was 18 years old, he was become perfect in all knowledges so in Badayun no teacher was not available there to offer him further education. So he went to Delhi along with his mother and settled down in one room which was under the mosque of Hilal Tastdar.

At that time there was one great and famous theologian of Islamic knowledge was there and his name was Khaja Shamsuddin Khuwarzi to whom later Ghiyasuddin Balbon was given him the title of *Shamsul Mulk* and included him among his cabinet ministers. In his praise Tajuddin Sang Reza wrote the following couplet in Persian language.

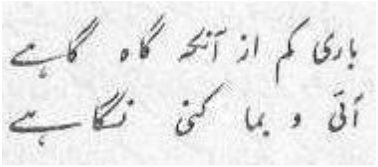
شمسا کنوں بکام دلِ دوستاں شدی
فرماندۂ ممالکِ ہندوستاں شدی

Before appointment of this post he was used to busy in the teaching and preaching classes of Islamic studies in Delhi. Khaja Nizamuddin Auliya met with him and was become his disciple in Delhi. In his teaching place there was a special room for students studying and in that room only intelligent and extraordinary three students were allowed to study there and other students of ordinary nature of skill were allowed to study outside of the room. During the period of study of Khaja Nizamuddin Auliya and the names of three fortunate students were are as follows.

1.Mulla Qutubuddin Naqala

2.Mulla Burhanuddin Abdul Baqi
3.Khaja Nizamuddin Auliya

When Shaikhul Mulk comes to know Nizamuddin Auliya ’s fast learning and natural wisdom so for this reason he began paying his respect among his students. Whenever any student will be absent on any day, then he will use to tell him as follows in joke. “ To tell him what a mistake he was done by him so he was absent.? So that the student cannot commit the same mistake again.’’But when Khaja Nizamuddin used to absent, then he will use to remember him and recite some couplets of the Persian poetry.



During his study period he was a neighbour of Sheikh Najibuddin Mutawakil and who was the brother of Khaja Fariduddin and who was master of learned persons of the Delhi center of learning and for this reason Khaja Nizamuddin used to sit in his company and get knowledge from him.

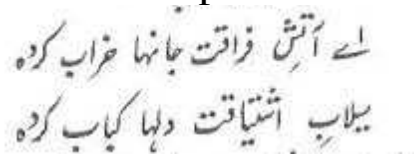
When Khaja Nizamuddin completed his education and training, then he was attained great position and status so he began searching a post to meet his financial needs and he wanted the post of Qazi (judge). One day during his conversation with Sheikh Najibuddin Mutawakil he told him to pray “ For his appointment as Qazi (judge) in some place and so that he can help the mankind to favour them and do justice for them.” But Sheikh Najibuddin did not hear his request. So he told him again in loud noise to pray for his appointment of Qazi (judge) in some place. At this time Sheikh Najibuddin Mutakwil said him,“ Nizamuddin does not become Qazi (judge) but become turn out

to be something other and he advised him to see his brother Khaja Fariduddin Ganj Shaker."

That night Khaja Nizamuddin was staying in Jamia (grand) mosque of Delhi. By chance Muazzin (one who shouts the call to pray) stood on the minaret and recited the following Ayat (verse) before Fajr (morning) prayer.

الم یان للذین آمنوا ان تخشع قلوبھم لذکر اللہ ۔ا

Upon hearing this Ayat (verse) the condition of the Sheikh was changed. In those days there was great fame for the greatness and miracles of Baba Faird Ganj Shaker. During the meetings of Sheikh Najibuddin Mutawakil, Sheikh Nizamuddin becomes an admirer of Baba Farid and wanted to see him upon hearing the events and endeavours of his life. In the morning without travelling expenses and convenience facilities Sheikh Nizamuddin started his journey towards Ajodan on his feet and he was met Baba Faird on Thursday and upon seeing Baba Saheb recited the following Persian couplet.


اے آتشِ فراقت جانہا خراب کردہ
بیلابِ اشتیاقت دلہا کباب کردہ

Sheikh Nizamuddin wanted to explain Baba Farid, his condition of the eagerness of the heart and sincerity, but due to his fear he could not say anything in this matter.

لکل دخیل دھشۃ

But Baba Faird with great love and affection told him " Welcome and greetings to him and due to the grace of Allah, he will be benefitted greatly by blessings in the both worlds." Then Sheikh Nizamuddin was getting Qirqa (saintly dress) and he was becoming head of the group of special disciples of the Sheikh of the world.

In those days Baba Saheb was living in poor financial conditions and facing much difficulty in this matter. The dependants and his sons were used to live in condition of starvation and despite of this fact, nobody in the shrine building was not upset and sad in this matter. There was prevailing of patience and thanks on the faces of all persons. Moulana Baderuddin Ishaque who was expert in extra religious knowledge and who used to bring wood from the jungle for the public kitchen and Moulana Sheikh Jamaluddin used to bring from the jungle dela (tenti) fruits and which are used in preparation of pickles and curries and Moulana Husamuddin Kaboli used to bring the water and cleans the cauldrons. And Sheikh Nizamuddin used to the prepare food in the public kitchen and he used to present all food items before the Sheikh of the world at the time of fast breaking.

One day when all persons were seated at their places and food items were placed before them. Then the Sheikh of the world took one morsel of it and by saying it seems it is heavy and he was put back the morsel in the plate.

Sheikh Nizamuddin says " Upon hearing these words, his body was beginning to shiver and he was standing there and said in this matter that " Oh helper of the persons, wood, dela fruits and water were brought by Moulana Baderuddin, Moulana Husamuddin and Sheikh Jamaluddin. So I could not know the reason for doubt in this matter and the helper of the persons know all things.".

The Sheikh of the world said " The salt which was used in the food from where it was coming.? Upon hearing this Sheikh Nizamuddin put his head on the ground and he said" Today there was no salt in the shrine so he brought salt on the credit from the grocer and put it in the cauldron."

The Sheikh of the world said " It is good that the Darwesh persons should face the condition of starvation, but they should not take credit from anybody for the pleasure of the soul. Because in between loan and trust there is radical difference and if the loan was not paid then it will be a problem in the neck of the person on the day of judgment." Then the Sheikh said " To take away this food from the Darwesh persons and to give it to the needy persons."

Sheikh Nizamuddin said " He used to borrow loan some time from the other persons like others." But from that day he was firmly determined in this matter that he will not borrow loan from other people even in case of great need and necessity." At that time the Sheikh of the world was giving him that blanket on which he was seated there and he was prayed which is as follows.

" Oh: the Lord of the worlds, in future do not never made Nizamuddin stand in need for the loan."

After a long period of time when Sheikh Nizamuddin was become perfect in the following things

1.Service

2.Obedience

then the Sheikh of the world was instructing him to continue the work of preaching and propagation to the mankind and sent him to Delhi in the 659 Hegira Islamic calendar year.

In Delhi the Sheikh was settled down in Gheyaspuri and two persons were there who were in his service and their details are as follows.

1.Sheikh Burhanuddin Gharib,who was buried in Doulatabad.

2.Sheikh Kamaluddin Yaqub who was buried in Pakpatam.

The above two pious personalities who had obtained Qirqa (saintly dress) before other caliphs and they have become perfect and they began busily in the following works.

1.Tahsil Kamal (acquire perfection)
2.Mystical exercise of the soul

In Ghiyaspuri, there was much difficulty of maintenance, in the beginning, period. There have been always in the condition of starvation for a period of four days. Sheikh Nizamuddin and other Darwesh persons used to break their fast with the water. In those days one woman who was a neighbour of the Sheikh, who use to do the work of cotton yarn and obtained some money and with that money she purchased some flour and she was used sent the same to the Sheikh Nizamuddin as her offering.

Then Sheikh said Sheikh Kamaluddin to put the flour in a cauldron and prepared food so that it may use to give to the visiting persons of the shrine. So Sheikh Kamaluddin began the food preparation and at that time suddenly one Darwesh person wearing rags dress was come there and he was requested Sheikh Nizamuddin to present whatever food available there and do not hesitate in this matter." Then Sheikh told him to take some rest and just now the food will be ready and which will be presented in his presence." But the Darwesh person said " Present as it is and bring immediately." Upon hearing this Sheikh was stood and bringing the cauldron by holding in his two hands from the fire place and presented before the Darwesh person. That Darwesh person lifts the cauldron and put it down on the ground and he said " Sheikh Fariduddin Ganj Shaker was made the easiness of the blessing of innermost to Sheikh Nizamuddin and he was broken the indigence of his cauldron of Zaheri (manifest)" and he said this and vanished away from there.

After this it was used to be happening that many thousand and hundred thousand persons used to come into the presence of Sheikh Nizamuddin Auliya and were become his disciples and will use to obtain saintly dresses (Qirqa) of the caliphates and

will use to get higher status and used to reach the greater positions.

In the book *Khairal Majalis* it is mentioned that one day Moulana Husamuddin Nusrat Khan, Jamaluddin Nusrat Khan and Moulana Nusrat Khan were present in the front of Sheikh Nizamuddin Auliya. Then Sheikh addressed them and said "One who will observe the fasting during day time and worship in the night time and this is easy work that can be done by the women widows. But one should busy in the work of Haq (godliness) and for this there is a requirement of a man so one who should seek Allah in this matter and for this reason they will find a way towards the court of Allah. They will be benefited by the wealth of observation of the personality of Allah. Allah does not require the worship and he is free from from the worship."

Upon this the persons in the meeting were thinking that the Sheikh will speak about any special worship. But Sheikh told " If Allah wills he will mention further details in this matter on any occasion." So the persons were spent many years of waiting for the details on this matter.

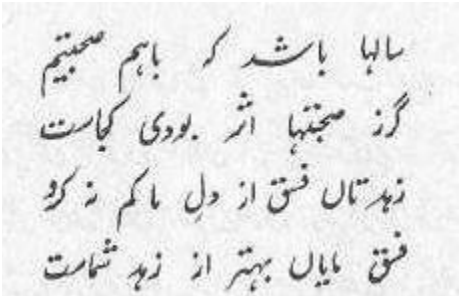
One day when all these persons were present at the Sheikh's meeting place. At that time Mohammed Kashif, who was the custodian of the Dewan A'am (public hall of audience) of Sultan Alauddin Khilji come over there and sat there with great respect and honour. Then Sheikh asked him " Mohammed Kashif where you have been.?." He said " He was in the general Diwan (public hall of audience) today Sultan Aladdin Khilji was sent him Rupees 50,000 for the distribution to the mankind."

Upon hearing this Sheikh addressed Moulana Husamuddin Nusrat Khan and others " Tell him which is better either this gift amount of the king or to fulfil the convent which he was done with all of them.? Upon hearing this, all people paid respect to

him and they said " The fulfillment of the convent is better than the paradise. Then what is the value of silver Rupees of 50,000?".

The Sheikh was called the above three Sheikhs before him and asked others to leave the meeting place and he told them "The way to reach the destination is that one should engage in the work of Haq (godliness) in loneliness." The Taleb (student) should not come outside of the room without work. Always he should be in the condition of ablution except the time of the sleep when there will be the control of the dreams there. He should observe fasting always and if this not possible, then he should eat less food in this matter. Except the Zikar (invocation of Allah) and Haq (godliness) which are termed as an important and necessary thing so one should never open with his tongue unnecessarily. To talk less with the persons of the world." There is a tradition that these three pious persons due to the individuality of Sheikh Nizamuddin Auliya were obtained higher attributes and were become perfect and famous persons who realize the godliness (Haq).

As per reference from Moulana Shabuddin Imam that one day Khaja Nizamuddin Auliya went to visit the mausoleum of Khaja Bakhtiar Kaki along with Burhanuddin Gharib. After visiting the mausoleum of Khaja Bakhtiar Kaki, Sheikh was reached to the reservoir of Shamsi in Delhi and at that time Khaja Hasan Ala Sanjari who was fifty years old was busy there in the drinking of wine along with his friends and when he saw the Sheikh then he recited two couplets of Persian poetry which is as follows.


سالہا باشد کہ باہم صحبتیم
گز صحبتہا اثر .بودی کجاست
زہد تاں فسق از دلِ ما کم نہ کرد
فسق مایاں بہتر از زہد شماست

When Sheikh was hearing these lines of poetry and he said " There will be effects on the company. If Allah wills you will get it." Upon hearing this and without covering of his head Khaja Hasan was fallen down at the feet of the Sheikh and he was repenting from his habit of wine drinking along with his friends. Afterwards Khaja Hasan wrote his famous and well known book about the pious sayings of Sheikh Nizamuddin Auliya with title of *Fawaid al-Fawad*. About this book Amir Khusro said with envious that " If it was possible that all his books will be printed with the name of Khaja Hasan and his book *Fawaid al-Fawad* will become famous in his name."

It is said that one day Sultan Alauddin Khilji was sent one tray of the huge amount and Jawahar (jewelry) in the presence of Sheikh. At that time one Qalander (dauntless) was sitting there and upon watching the tray he told Sheikh " Oh : Sheikh whether this gift is for both of us.? The Sheikh by jokingly told him that this gift belongs to him only."

The Qalendar (dauntless) was becoming disappointed in this matter and so he asked again in this matter. The Sheikh was called the Qalendar (dauntless) near him and said him that he was mean to say that to take the whole present along with him only. So Qalander (dauntless) wanted to take it away and he lifted the tray, but due to heavy weight he could not able to lift it. So the Sheikh asked his servants to help him in this matter.

Khizer Khan, who was a disciple of Sheikh to whom Qutubuddin Mubarak Shah killed him and he was becoming the Sultan of Delhi and he was envious of the Sheikh. In those days the daily expenses of the public kitchen of the Sheikh were 2,000 Tinka excluding the price of the grains.

The Sultan was asked Qazi Mohammed Ghaznavi who was jealous of Sheikh that from where such huge amounts of expenses of the public kitchen of Sheikh will come.? The Qazi (judge) told him that " Many Amirs (courtiers) of the Royal Court used to help him with their gifts and presents in this matter." Upon hearing the above information the Sultan was becoming angry and upset so he ordered that "Those who visit the Sheikh's residence or offer gold coins to him as gifts and presents then against such persons the action will be taken by him."

When Sheikh comes to know the above information he was asked his special servant Khaja Iqbal to increase the expenses 4000 Tinka per day. The Sheikh instructed him at the time of need, to recite and to put his hand in the window and take the required amount from there. Many Amirs (courtiers) due to fear of the Sultan avoided visiting the shrine of the Sheikh. But at that time there were many stories of success of Sheikh were available there. In those days one merchant to whom the robbers were looted him on the way of travelling and he was coming there and he was requested Sheikh to help him in this matter. He was brought one letter of recommendation from the Sheikh Saderuddin who was the son of Sheikh Bahaudin. The Sheikh was instructing his servant to give him the gifts and presents which were received between the morning time and the time of Chast (mid morning supererogatory) prayer. It was known that merchant was received 12,000 Tinka.

When the Sultan comes to know details about the public kitchen of the Sheikh so he was ashamed in his heart. But due to his ignorance and penitent, he was sent one message to the Sheikh that Sheikh Abul Fatah Multani used to visit him and if he will visit him then it will be an act of kindness to him.

The Sheikh said to the messenger " He is a lonely person and he never used to go and come to any place. The other thing in this matter is that our ancestors who were pious personalities of their times never used to visit the courts of kings and they did not like to become courtiers of the Sultans. So for this reason he should be excused in this matter." When the message was received by the Sultan he was becoming upset and angry in this matter. The Sultan sent message to Sheikh that he should present in his court two times in a week. When Sheikh received the message, then he was sent Khaja Hasan Sanjari to Sheikh Ziauddin Romi who was the spiritual teacher of the Sultan to instruct the Sultan " That's giving trouble to Derwish persons is not allowed in any religion. So it is the safety of the Sultan in this matter and the other thing is that our predecessors were following their ways that they did not visit the kings, so he also did not go against their practice and tradition in this matter."

Khaja Hasan was given the message of his Sheikh to Sheikh Romi and he also brought with him the news that Sheikh Romi was suffering severely from stomach pain and for this reason he could not able to pray by seating. By chance Sheikh Romi was dying on the third day. So Sheikh went there for the condolence purpose. The Sultan was also present there before the arrival of Sheikh and there was very much rush of the people were there. When the people come to know that Sheikh was coming there, then a large number of persons rushed towards him to visit him there and at last the king was left alone there.Due to this situation

the king was becoming angry and upset in this matter.So upon reaching back in his court the Sultan issued instructions to Sheikh that he should visit the royal court two times in the week otherwise severe action will be taken against him.

As per order of the Sultan, Syed Qutubuddin Ghaznavi, Moulana Burhanuddin Harvi, Sheikh Waheeduddin Qandori and other great pious personalities were conveyed the message of the Sultan to Sheikh and they told him to visit the general Dewan (public hall of audience) once in a week for which there will be no effect on the affairs of the Derwish persons. Upon hearing this the Sheikh said " See what will be happened from the side of Allah."

From the above conversation the great personalities of Delhi thought that Sheikh was ready to visit the court of the king. So they went to the king and was informed him that "Sheikh will visit the Sultan on the night of the new moon." In the night Khaja Waheeduddin Qandori, Aizuddin who was the elder brother of Amir Khusro visited Sheikh and was informed him that due to the news of his visit to the general Dewan the king was happy in this matter. Upon hearing this Sheikh told them " He will not go against the tradition of their ancestors and he will not visit the court of the Sultan."

Upon hearing the discussion of Sheikh the above two holy personalities were become sad and upset with this matter. They were thinking that the Sultan might take sever action against him due to his shortsightedness. When Sheikh saw them upset and angry then he consoled them and he said " Be sure that the Sultan will not be successful against him. He saw in the dream that he was seated there in the prophet's mosque of Madina on the Safa platform in the direction of Qibla (direction in which Muslims turn in prayer). In that situation, one ox with horns come

there with the intention to attack him but when he comes near to him than he was caught, his two horns with his hands and pull him down on the ground and so for this reason he was dying there."

When the night of visiting of the Sultan comes there, then Khaja Iqabl and other servants told Sheikh if there will be order from his side, then palanquin and Kuhars (palanquin-bearers) will be brought there. But Sheikh could not reply in this matter. After a while the news reached there that Khusro Khan, who was brought up by the Sultan in the palace and who was the faithful person to him and he was killed the Sultan.

It is reported that there was a cloth merchant Shamsuddin in Delhi who was a rich and wealthy person and he was always in the front side to oppose Sheikh. One day he went to Afghanpur along with his companions for the drinking wine in the garden area and visited the meadows. When he took a bottle of wine to drink and he finds Sheikh was standing there in front of him and by the sign he instructed him not to drink the wine. There was a great effect on him so he left the wine bottle and after ablution, he went to the shrine of Sheikh immediately. When the Sheikh looked at Shamsuddin then he said " When there will be help from felicity, then the man will be away from the sins." Upon hearing this Shamsuddin was surprised in this matter and he was falling down at the feet of the Sheikh and with truthfulness and sincerity he was become the disciple of Sheikh. On the second day he was distributed all his wealth and belongings to the Darwesh persons of the Jamat Khana (mosque). He engaged himself in the worship of Allah.

Sheikh Naseer Awadhi says " When he was used to learn the knowledge of Zaheri (manifest) with Qazi Kashani and at a time

once he was becoming seriously ill so there was no hope of his recovery in this matter. By chance Sheikh visited him during the period of his ill health and at that time he was in a condition of the unconscious. When Sheikh put his hand on his mouth, then he was becoming conscious and gained perfect health and he was falling down at the feet of the Sheikh. From that day his belief and sincerity in Sheikh was increased very much."

The above Sheikh also reported one tradition that one disciple invited Sheikh and also called Qawwals (choristers). He was arranging the food items as per his status and position. When the Sama (ecstasy) was started in the meeting place then many thousand persons reached there. The host prepared food for 60 persons only. As there were too many persons were present and there were little food items were available there so for this reason the host was upset with this matter. The Sheikh comes to know the worry of the host by his light of the innermost. The Sheikh instructed his servant Mubasshir to arrange the washing of the hands of the guests and arrange them to be seated them in the group of ten persons there. To divide the bread into four pieces and put on the eating cloth with curry in front of them and ask them to start eating by saying Bismilla Ar-Rahman Nirrahim.

The servant followed Sheikh's instructions. All persons eat as per their requirement and nobody left without food. Still a large quantity of food was left there in the kitchen by the grace of Allah.

A tradition was reported by Moulana Sheikh Naseeruddin that in Sarsada village one Moulana (pious person) used to reside there. Once due to the fire accident, his house was burned down and in this accident all of his property and belongings and also his allotment order of his property was destroyed. So he comes to Delhi and after his hard try he was successful to get a copy of an order from the office and he was returning back to his village by

putting it into his armpit in the happy mood and conditions. On the way he met one of his friends and due to talking with him his friend the order was fallen from his armpit and it was lost on the way but he could not know in this matter.

When he reached back to his house and he was realized that the allotment order of the property was lost on the way. So he was upset and become sad in this matter and visited Sheikh and explained him all details of the event and he requested him to pray in this matter. The Sheikh told him to bring Halwa (sweet) so that he will pray in this matter. Moulana went straight to the sweet shop and from there he was demanded Halwa (sweet) for some Dirhams. The sweet maker after weighing Halwa (sweet) and he takes out paper from there and was wanting to cut the paper to pack Halwa (sweet) into it. Then Moulana saw the paper was his order of allotment which was lost by him on the way so in a loud voice he said the sweet maker do not cut the paper and this is allotment order of his properties. The sweet maker handed over the paper to Moulana and give him Halwa (sweet) in another paper.

Moulana went into the service of Sheikh along with the allotment order and Halwa. So Sheikh smiled and he said, "To keep Farman (order of allotment) paper with him and take away Halwa (sweet) for his family members."

Syed Waheeduddin Kirmani Mubark who was a disciple of Sheikh Nizamuddin Auliya who wrote his book *Sair Auliya* in which he was mentioned "When Khusru Khan was becoming king of Delhi upon killing of the Sultan Qutubuddin Mubarak Shah then he was sent 300,000 Tinka to the following Mashaiq (learned) persons of Delhi.

1.Sheikh Nizamuddin Auliya
2.Syed Alauddin Chanuri

3.Sheikh Waheeduddin Khalifa
4.Sheikh Usman Sayyah caliph of Sheikh Rukunuddin Abu Fatah Multani

When these presents reached by these Mashaiq (learned) persons they kept these amounts with them as Amanat (entrusted thing). Khusru Khan was sent 500,000 Tinka to Sheikh Nizamuddin Auliya and who at the same time distributed this money among the poor and needy persons.

After four months Ghiyasuddin was becoming Sultan of Delhi by killing Khusru Khan, and he was demanding the amounts which were presented by Sultan Khusru Khan to all Mashaiq (learned) persons of Delhi. All most all Mashaiq (learned) persons deposited the amounts in the royal treasury, but Sheikh Nizamuddin Auliya could not reply to the royal order in this matter.

On the other side the opponents persons who had jealousy and enmity with Sheikh Nizamuddin Auliya stated complaint against him in this matter. When there was not available any solid thing to take action against Sheikh Nizamuddin Auliya then one complaint was lodged against Sheikh that he used to listen Qawwali (mystic chorus) which is illegal as per rules of the religion of Hanafi. So for this reason the Sultan was called royal Mashaiq (learned) persons to prepare one Mahzer (a statement of a case) against the Sama (ecstasy). The Sultan was called down Sheikh Nizamuddin Auliya and royal Mashaiq (learned) persons in the fort of Tuqlaqabad so that he can conduct Manazara (polemic) session there on the subject of the Same (ecstasy).

Moulana Fakheruddin Zaradi who was a sincere disciple of Sheikh Nizamuddin Auliya told the Sultan to select two top most Mashaiq (learned) persons from the royal group of Mashaiq (learned) persons to lead the discussions with them in this matter.

Then Sultan was asked Qazi Rukunuddin Abul Hai who was a local ruler of the city and who has enmity with Sheikh Nizamuddin Auliya to continue the discussion.

Qazi Rukunuddin Abul Hai (judge) was asked Sheikh what dalil (proof) he is having in the favour of the Sama (ecstasy).? Then Sheikh was presented the proof (dalil) from the sayings of the prophet which is as follows.?

In the book *Nizami Mambar* which was written by Khaja Hasan Nizami in which it is mentioned " Khaja Mahboob Ilahi was read the saying of the prophet of Allah which was reported by Bukhari that before the prophet of Allah the girls of the Ansar tribe of Madina were singing while thumping on the Daf (a small tambourine) and the prophet was hearing their songs. At that time Hazrat Umar Farooq (R.A.) came over there and he asked the girls to stop the singing. Upon this the prophet of Allah said Umar Farooq (R.A.) " Do not stop those girls from singing as today is Eid (festival) day and every nation has its own Eid (festival) day."

The Qazi (judge) asked him " He is Hanifi so quote the saying of Imam Abu Hanifa in this matter so that he can accept it." Then Sheikh told him " (Allah be praised) he is quoting the saying of the holy prophet of Allah and he is demanding from the saying of Imam Abu Hanifa. So it seems that due to the pride of the government, which was spoiled his mind and he is disrespecting the prophet of Allah and if Allah wills he will be punished very soon and he will be suspended immediately from the post of Qazi (judge)."

The Sultan was very much impressed with the dignity of the knowledge of the Sheikh. During this discussion Moulana Alimuddin grandson of Sheikh Bahuddin Zikeria Multani came over there. The Sultan and all other persons in the court stood to welcome Sheikh Alimuddin. When Moulana Alimuddin looked

at Khaja Nizamuddin Auliya then he first went towards him and he met with Sheikh with great respect and high honour .Then Moulana Alimuddin asked the Sultan, why Sheikh was present there.? The Sultan told him all details of the discussion in this matter. Moulana Alimuddin was a great learned person of the Islamic world. He said " He was visited Makkah, Madina, Egypt and Damascus and there all great Mashaiq (learned) persons and pious personalities are there and they are well known as great scholars and pious persons and they used to hear the Sama (ecstasy) there and nobody did not object in this matter. In fact, it is lawful for all but for Sheikh Nizamuddin Auliya and his disciples are of the people of the rapture (hall) and their Zaheri (manifest) and innermost is decorated with the perfection of manners as well as they are with the qualities of ascetic and piety."

When the Sultan heard the discussion of Moulana Aleemuddin then he bid goodbye Sheikh Nizamuddin Auliya with great respect and high honour. The Sultan was ashamed in his heart and at that time the Sultan gave orders of the suspension of Qazi Rukunuddin from the post of Qazi (judge).

When Sheikh was become 95 years old then he was becoming seriously ill. In his high temperature of a fever, he was called his servant Khaja Iqbal and he was given instruction him that all things and belonging and money in the shrine building should be given to poor and needy persons. The servant told him, "There are available many maund (one manud = 37.324 kilograms) of grains in the store rooms of the shrine building which is used in the public kitchen." Upon hearing this Sheikh was becoming angry and upset with this matter and: he told " To break the doors of the stores of the grains and distribute among the poor and needy persons." One turban, one parahan (dress), one prayer mat and

beads to be given to Sheikh Burhanuddin Gharib and asked him to proceed towards Deccan. One turban, one shirt and one prayer mat were given to Sheikh Yaqub and he was asked to proceed towards Gujrat. In this way one turban, one shirt (parahan) and one prayer mat was given to Moulana Jamaluddin Khuwarzami and Moulana Shamsuddin Yahiah.

Sheikh Naseeruddin Awadhi was not present there at that time so after some days, Sheikh was calling him there and after the Zuhar (after noon) prayer and he was given him the following relics which were coming from Sheikh Farid Uddin Ganj Shaker.

1.Qirqa (saintly dress)
2.Staff
3.Prayer mat
4.Beads
5.Wooden cup

He was given him instruction to live in Delhi and face Qaza (fate) and Jafa (oppression) of the people. Then he prayed Asar (late afternoon) prayer still the sun was not set at that time, but this shining sun of the knowledge and Irfan (intimate knowledge of Allah) was set in Delhi. This great Sheikh of his time was buried in Ghiaspur which was in the suburbs of Delhi before, but which is now included in the city area of Delhi. His mausoleum is in Delhi, which is famous even today for the fulfillment of desires and wishes of the persons who visit his mausoleum there.

The residence of Hazrat Khaja Nizamuddin Auliya towards the northeast from Humayun's tomb in Delhi.

Rahatul Qaloob

The mausoleum of Hazrat Khaja Fariduddin Ganj Shaker in Pakpatam.

Translated by
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The First Meeting

The Wednesday on 15th Rajab 255 Hegira year

This meeting was held on Wednesday on the 15th Rajab 255 Hegira Islamic calendar and on this day the well wishers of the Muslim nation and the Sultan of Arifian (pious persons) Nizamuddin Badayuni alias Nizamuddin Auliya was sanctified to touch the feet of Syedul Abidin Khaja Fariduddin Ganj Shaker. On this occasion Baba Saheb was wearing a turkey cap on his head and who took it down from his head and with his hand, he was putting the same on the head of Khaja Nizamuddin and he was also awarded the following things to him.

1. Special Qirqa (saintly dress).
2. Wooden sandals.

Baba Saheb told him " He wanted to give the Velayat (saintliness) of India to some other person, but he was on the way. There was a sound in his heart that patience should be followed in this matter as Nizamuddin will be reaching there soon and this Velayat (saintliness) is belongs to him so it should be given to him."

Upon hearing this conversation I stood in the meeting place to kiss the feet of the Sheikh and want to say something about my desire but due to the fear of Sheikh in this matter I could not say

anything. The Sheikh was able to know my thought and so he said immediately that surely there was his fondness in his heart and he continued further that " There will be fear for the new person at the time of entry." The conversation reached at this point and there was come an idea into my mind that whatever I hear from Sheikh it is better that it should be written for the record purpose. Still the idea was in my mind, but Sheikh told me "That disciple is the lucky person, one who listens carefully and with attention his spiritual master's sayings and record the sayings in the writing." As per reference from the book ***Abar Auliya*** that the disciple who hear his spiritual master's sayings and for this he will get 1000 years of reward (Thawab) for its sincerity in this matter and for each and every word he will get a lofty station upon his death in the other world. At that time he was reciting the following Persian couplet which is as follows."

And he said further that " The man should keep such condition always on him because in each and every minute there will be the situation for him in which he will hear the following. " That man is alive in whose heart there will be fondly and the love will be always there." In the beginning the discussion was progressing on the subject of Darweshi (mysticism) and in this connection he told " The name of Darweshi is hiding something and the work of people who wear the Qirqa (saintly dress) is to hide defects of the Muslim and other persons and so he should not disclose it to other persons. Whatever he will get the wealth of the world than he should distribute on the path of Allah and to spend for the legal purpose and he should not look at a particle of it." He told again that " Persons of Tariqa (spiritual path) and great learned persons wrote in their books that there are three

kinds of Zakat (Religious tax as basic in function of Islam) and their details are as follows.

1.Zakat Sharia (The tax for Islamic law)

2. Zakat Tariqat (The tax for the spiritual path)

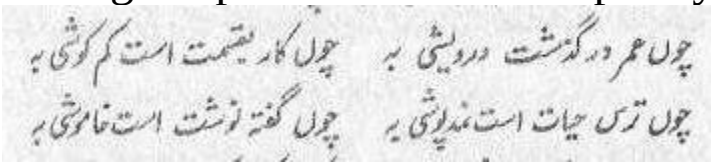
3. Zakat Haqiqat (The tax for reality)

In Zikat Sharia (The Tax for Islamic law) if you have 40 Dirhams with you then you should spend five Dirhams in the way of Allah and in Zakat Tariqat (The tax for spiritual path) if you have 40 Dirhams with you then you should keep five Dirhams with you and the rest of the amount should be spent on the way of Allah. In Zakat Haqiqat (The tax for the reality) if you possess 40 Dirhams with you then you should not even keep with you five Dirhams and spend all amount in the way of Allah. So Darweshi (mysticism) is called and known as selling oneself."

In this connection he was told one event that "Once he was living with Khaja Shehabuddin Saherwardi for some period of time and one day in his shrine he was receiving 1,000 Dirhams towards the war booty but he was spent the entire amount on the path of Allah and by the evening time nothing was left with him " and he said " If he will keep some portion of the amount with him then he will not be called as a Derwesh person but he will be called a rich Dariwesh person."

Then he said " The meaning of Darweshi (mysticism) is contentment. So whatever he will be received by him, then he should not say that it should be received as such. Because he was found in the writings of book *Saluk Auliya* about the events of pious persons that one day Hazrat Malik Bin Dinar went to see one Darwesh person and there was discussion between them about Saluk (mystic initiation). The Darwesh was put two barley breads before him and those breads were made without salt, so for this reason Hazrat Malik Bin Dinar told him that the breads were

better if there was salt in them. That Darewsh had a daughter and when she was heard the remark of Malik Bin Dinar then she went outside with one utensil and mortgaged it and got some money and from that money she was purchased some salt from the grocery and she put salt before them. After eating the breads Malik Bin Dinar told " It is called Qinat (contentment)". Then the daughter of the Darwesh while saying Salam to him and she told him, " Oh: Khaja if he would posses Qinat (contentment) with him then she did not have mortgaged her utensil. Oh : Malik Bin Dinar it is not called Qinat (contentment) which he think it. So hear the story of their condition that for the period of seven years they could not allow salt to their Nafs (souls) and Darweshi (mysticism) is far away from him." Upon this she recited the following couplets of the Persian poetry.


چوں عمر در گذشت درویشی بہ چوں کار بقسمت است کم کوشی بہ
چوں ترس حیات است مذلتی بہ چوں گفتہ نوشت است خاموشی بہ

Still there is no news that how many difficulties were used to be passing at the heads of the Darwesh persons.

Then there was discussion about Qirqa (saintly dress) which was given to Allah's last prophet during the night of Meraj (accession) and for this reason, the prophet of Allah was called all his senior companions in this matter to discuss on this matter and he was told " Allah commanded him to hand over the Qirqa (saintly dress) to one among all of you so he will ask one question to everybody and who will answer the question correctly then he will be awarded the Qirqa (saintly dress)."

First the prophet was asked Abu Baker (R.A.) if he will give this Qirqra then what thing he will adopt? " And who was replied him " Oh : prophet of Allah, he will follow truth and honesty and obedience of Allah. Then he was asked Hazrat Umar bin Qattab

(R.A.) " If he will give him Qirqa what thing he will follow?" And he was replied him " Oh : prophet of Allah he will do justice and fair play and seek redress and help the oppressed (mazlum) persons." Then on the turn of Usman Bin Affan (R.A.) come and he was replied " Oh prophet of Allah he will perform his duties as per advises from the other persons and follow shyness (haya) and go behind the generosity (saqawat) in this matter." In the last the prophet was asked Ali Ibn Abi Taleb (R.A.) " What he will do if he will be awarded Qirqa.?" So he told him "He will follow the hiding policy so he will keep the defects of the people." Upon hearing the reply the prophet of Allah told him " Ali take this Qirqa and there was a command from Allah for him "The Qirqa should be given to his friend who will reply correctly in this matter." Upon explaining up to here Sheikh began weeping and he was becoming unconscious and upon regaining his conscious he said " So it is confirmed that Darwreshi (mysticism) is hiding work so the Darwesh should to follow the following four things."

1.To keep his eyes blind so that he should not see the difficulties of other persons.

2.To make his ears deaf so that he should not listens un-necessary and useless things.

3.To make his tongue dumb, so that he should not say any illegal matters.

4. To break his legs and hands so that he should not go to the illegal places.

So if the above things are found in any Darwesh person then he should be called Darwesh person otherwise he should be called false person and that person is not related to anything off the Darweshi (mysticism). In this connection he said further that Hazrat Shehabuddin Saherwardi was kept bandage of his eyes for

a period of forty years and when he was asked in this matter then he told " He did not want to see the defects of other persons and by chance if he will see then he will used to hide the same and do not reveal it to other persons." Upon this explanation Sheikh was went into Maraqaba (meditation) and for a long time he was in such condition and then he lift his head and told me " Baba Nizamuddin if Darwesh become as above than he will be called Darwesh and in that condition whatever he will say it will be happened or whatever he desired which will be fulfilled." At that time Sheikh began weeping and at the same time one visitor whose name was Mohammed Shah come over there and kissed the ground so he asked him to sit there. Mohammed Shah was very worried and upset as his brother was in the condition of agony of death. The Sheikh come to know the condition and told him "Why he is worried in this matter.?" and Mohammed told him "He was worried due to bad health condition of his brother, which your honour know very well.?" Then Sheikh told him' " Now you can go as your brother is well now." Mohammed Shah went back to his house and was found his brother was in good health condition and it was seemed that he was not become ill and he was eating food in the house due to the grace of Allah."

At this meeting he was told " It is such Darewshi (mysticism) which was available with the last prophet of Allah that whatever he will receive from morning to afternoon and from afternoon to evening then he will use to spend all things on the way of Allah. Ali Ibn Abi Taleb (R.A.) used to say in his sermons " He will never see that prophet of Allah used to keep anything with him by the evening time."

After this Moulana Syed Bederudden Ishaque was asked him what is Israf (wastage)? And what are its limitations.? And in this matter Sheikh was replied " Which ever is spent without

thinking and against the will (Reza) of Allah will be termed as Israf (wastage) and which ever is spent as per the will (Reza) of Allah will not be termed as Israf (wastage).” After Sheikh’s above remarks there was prayer call (Azan) so Sheikh was praying and he went into the meditation (Maraqaba).

The Second Meeting

The Thursday of 16th Shaban 655 Hegira

And today I was sanctified to touch the feet of the Sheikh. In today’s meeting, the following pious personalities were present at the meeting place.

1.Sheikh Baderuddin Ghaznavi. 2. Sheikh Jamaluddin Hansavi. 3. Moulana Sharafuddin Nibia. 4. Qazi Hameeduddin Nagori. The Sheikh said “ The rich or poor, Darwesh and other needy persons should not be returned from here deprived. So to give them whatever there is available.” He said “ Who ever come to visit me whether rich or poor person whether who bring anything to me or not but it is my obligation to give him something.” And after this Sheikh began weeping.Then he was continued his saying “ The companions who used to visit the prophet to learn knowledge and instructions of Islamic law and upon learning these knowledges they used to pass it to other persons so that they should know the same.” The Sheikh continued his discussion further and he said that in the shrine of Khaja Bakhtiar Kaki there was system that if no food supply available in the public kitchen, then he used to ask the servant of the public kitchen Sheikh Badruddin Ghaznavi to keep the water

ready there and to serve water to the visitors of the shrine so that nobody should not go without beneficence and favour from there. In this connection the Sheikh continued his discussion further and he said that " During his journey to Baghdad, he was met Sheikh Ajal Sanjari who was a great pious personality of his time and who had with a tremendous look and to whom he was visited in his shrine building and conveyed his Salam to him so he caught his hand with great love and respect and he told him " Oh : great man come here and sit". So I sat there and he was pleased to see me upon seated there immediately. I was there in his company for many days and I could never see any day any person who left from there without anything. If there will be nothing available there, then he used to give the visitors the dry dates and used to pray to Allah for enhancing of the substance of the visitors. The city people used to say about him that to whom Sheikh has given him dry dates and that person never become needy against other persons during their entire lives. In this connection, he said that after leaving from there he was met one Darwesh in the cave which was located outside of the Baghdad city. I convey my Salam to him and he asked me to sit there so I sat there. That Darwesh person was becoming so weak and thin that there was no flesh on his body except bones and skin were seen clearly. So I thought in my mind that in the jungle from where he will get the food supplies.?" On this thinking, the Darwish told me " Oh: Farid since forty years he has lived in this cave and eating grass and leaves of the trees." So when I watched his condition then put my head on his feet and left him after living in his company for a period some days."

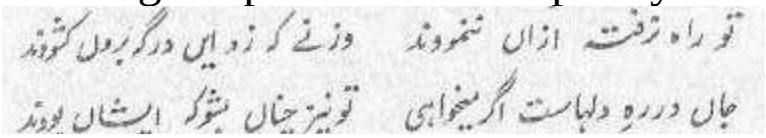
From Baghdad I was reached in Bukhara and met Sheikh Sharafuddin Bakharzi there who was a great and famous personality of time who had a tremendous look and when I was

reached there in front of him and was kissed his feet with greater respect than he was asking me to sit there. Many times he saw me and continued saying about me that " He will become a great Mashaiq (learned person) of his time and a world of people will become his disciples and followers." At that time, one black blanket was there on his shoulder and he was thrown the same to me and was instructed me to wear the blanket. I was there in his company for many days and daily he was used to seeing that there were 1,000 or more persons were present on his eating cloth by the grace of Allah. Even upon the end of the eating schedule if any person who will come there later than he will get something and nobody will not leave without the food items with them. "

At last, I left Sheikh and stayed in one mosque in the night. In the morning, I heard that there is a monastery which is situated there in which one pious personality used to live there so I went to see that great personality and could not find such grace on any other person. He was looking at the sky and was thinking something and was standing silently. He was becoming conscious after a period of four days so I have conveyed my Salam to him. So he told me that there was trouble from his side for me and he asked me to sit there so I sat there. He told " He is daughter's son of Shamsul Arifin and for a period of thirty years he was living in that place, but Farid: during this long period except the fear and surprise he could not get anything in this matter. Do you know the reason of it." So I let down my neck and asked him "To inform in this matter." He continued his discussion further and he said: "This path is straight and the right path and so those who will put their feet on this path to the truth, then they will cover the path and those who walk against the will of the friend will be killed by the fire on the way." After this, he explained his condition which is as follows. " From the day when he got an

entry in the door of the master then he was found there were 70,000 veils were there and there was a command to come inside and when the first veil was removed he saw there were closest friends were there and they were standing with their dignity and they were looking upper side and they were saying by their tongues that they want to see the sight of Allah. So in this way, all veils were passed by him. In every place, new signs and new branches were seen by him. But when he reached near the special veil and there was a divine call in which it was said " Oh: the person in this place such person can enter who is ignorant of the world and its things as well as from his own personality." So I replied that " I have left all things in this matter. " Then I got a reply that when you left everything, then you now belong to Us. When I opened my eyes then I was found myself back in this place where you are visiting me here. He said, " Oh: Farid if he will leave all things in this way, then he will find Allah." The Sheikh continued his discussion further, but the time of evening prayer was started there so he was praying with the great pious personality of time and after the prayer he was watching that there was come two cups of soup and four big pieces of bread were there from the invisible source and he asked me to come inside of his small room so I was entered into it and sat there. There was a great taste in that soup and bread and such taste and flavour I could not find again my entire my life time. I spent that night there, but in the morning, I could not find that pious person there so I left that place and reached back to Multan and where I met my brother Sheikh Bahuddin Zakaria and shook his hand there. He asked me "Up to where he was reached and what did he was gained so far?." He told him, " If he would say to fly the chair on which he is sitting then it will fly immediately and the chair was begun flying upon his saying this sentence."Sheikh

Zakaria strikes the chair with his hand and he gets down from the chair and told him " Moulana Farid he became so great." I went from there to Delhi and went into the presence and in the service of Sheikh Qutubuddin Bakhatiyar Kaki. I found such a thing with him, which I could not get at another place. So I attached myself to this great personality of his time and was becoming his disciple and was greatly benefitted in his company. For a period of three days time my spiritual master was kind enough to me for his favour of many blessings and after this Sheikh told me " Moulana Farid he was completing his work" and he comes near to me and after making a slogan he became unconscious and one day he was in such condition and when he becomes conscious and then he told me. " The pious persons will pass such and such stages and then they will gain higher status and this felicity will be available to all persons and there is favour of Allah to all persons. But there should be a determination which is required for the person to reach the final destination." After this, he said, " Oh: my brother in this way there should be a step to truth, otherwise there will be damaged in this way and such person will not reach the final destination." At that time, he recited the following couplets of Persian poetry.



He stood again at the time of prayer was near and he went into the world of amazement. Myself and all persons were standing there.

Third Meeting
The 20th Shaban on Monday, 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. Today in the meeting place the following pious personalities were present.1. Moulana Nasihuddin the son of Qazi Hameed Nagori. 2. Moulana Shamsuddin Burhan. There was discussion about the world. The Sheikh said " The Allah's last prophet was told '" The love of the world is the root cause of the all problems".

حب الدنيا راس كل خطيئة

He told the learned persons were told " Those who left the world will overcome it and those who followed it were killed."

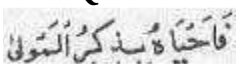
قال اهل المعرفة من ترك الدنيا ملك ومن اخذها هلك

Sheikh Abdullah Tastri said " There is no greater veil between man and Allah except the veil of world." The man who will busy in the world as per his level so to such extent he will be away from Allah. So if he wants to know the position and condition of his backside, then he should put the veil on his front side. So it is not good to be busy always in the world and in its matters. Then he said that he was hearing from Khaja Bakhtiar Kaki that who referred this saying from his spiritual master "Unless the man will not clear the mirror of the heart from the love of the world with his hard endeavour of love and if also he will not establish the Zikar (invocation of Allah) and if he will not remove unrelated person (Ghair) then he will not find Allah in this matter."

Then he said " As per reference from the book ***Tuhfatul Arfian*** in which Shibli has mentioned that its capability depends on the heart. So when the heart will come on the right track, then the man will come to the right path. He said further on this matter that there are life and death for the heart and there are different shapes for it. "

أو من كان ميتا

As per above reference from the holy book of Quran that the heart will be dying due to very much busy work in the world and it will become to live with the invocation of Allah as per following reference from the Quran.



He told "When the man will busy in the luxuries of world and its desires and wishes, then carelessness and defects will affect him badly and there will be greed and desires will be there in his heart. There will be thoughts and doubts in his heart about unrelated things than Allah and for this reason his heart will become black so it is like the death for him. As the land in which there is more rubbish and so which will not accept the seeds and will be called the dead land. That heart in which the invocation of Allah is not there, then it will become a dwelling place of the Jinns and Devils and they will get control over it. Due to such revolution the heart will be called the dead and against this, the heart in which there will be no connection to the world available then, for this reason, the soul will be finished in this matter and the person who will engage in the invocation and recitals of Allah then the heart will become alive." After this Sheikh was told that in the book *Umda* by Hazrat Junaid of Baghdad wrote: "On this way the capability of the heart is a must and necessary thing in this matter and this capability will be created in it when there will no such things will be found which is mentioned as follows."

1.Bad things of the world
2.Show and exhibit
3.Pride and arrogance
4.Greediness and voracity
5. Miserliness

For the cleanliness of the heart it a is must and necessary thing that it should avoid the bad habits and it's the work of Darwish person. The skill of Darwesh person is known from the above things only. Upon this the Sheikh of Islam began weeping and continued his discussion further that " The Darwish person who will busy in the worldly matters and who will require and want the higher position and status, then understand in this matter that such person is not the real Darwesh one but he is such person who has rejected the Tariqa (spiritual path). Because the name of Faqar (indigence) is to leave the world. In this connection he continued his discussion further that one day he was sitting with Hazrat Ajal Sanjari and there was a discussion there about Darwish persons. Hazrat Ajal was told in his book ***Umda*** that Hazrat Junaid of Baghdad was mentioned that in the religion of Darwesh persons it is illegal to establish connection with the world or to visit and to see the kings and Sultans. The Sheikh told " As per reference from the book ***Hadaiq*** in which it is mentioned that the King of Iraq was suffering due to some serious illness for a period of three years, so he called Hazrat Khaja Tastari for his help in this matter and so he visited the king and due to his prayer he was recovered from the illness. But due to his presence of one hour in the royal court of the king and he was kept away himself from the presence of the mankind (Qalqat) for a period of seven years for this reason."

He said further on this matter that the Mashaiq (learned person) of Tariqa (spiritual path) said: " The company of rich persons is like poison for the Darwesh persons." And this instruction is available in the above Arabic phrase.

In brief, the result of this discussion is that as per your distance from the company of the rich persons then you will have nearness to Allah. Because the love of the world is available in the hearts of the rich persons so, for this reason, there will be damage to Darwesh persons. As per Tariqa (spiritual path) and Taqarab (nearness), it is required that in the heart of the Darwesh there should be no effect on the friendship of the world and its people. To the Darwesh person, all people of Allah are equal before him.

Upon saying the above things, Sheikh of the time told me "On the way the presence of the heart (Huzur Qalab) is a must and necessary thing and it will not available unless there should be no prohibition from illegal morsel and leaving the people of the world." The Mashaiq (learned persons) were mentioned " Unless there will be no prohibition of illegal morsel and meeting of the kings and the worldly people, then they should not wear the dress of Galim (dress of the prophets) because it was holy dress of the prophets and all Abdal (an order of saints) and Autad (category of saints comprising only four at any time in the world) and Zuhad (ascetic) persons wore this holy dress. The following prophets know very well the value of Galim (dress of the prophets) and their details are as follows.

1.Prophet Adam (A.S.)
2.Prophet Abraham (A.S.)
3.Prophet Mohammed (peace be upon him)

The Sheikh continued his discussion further that Sheikh Bakhtiar Kaki said that he was in the company of Khaja Maudud Chisti for a period of ten years and he has not seen that he did not visit any king or rich person and his famous saying is as follows.

" If any Darwish who will visit any king or rich person then his dress of Galim (dress of the prophets) and his other things of

Darweshi (mysticism) should be taken back from him and he should be asked not to speak about the name of the Darweshi (mysticism) and if he did not agree on this matter then his dress of Galim (dress of the prophets) should damage by the fire because the Fakir (Darwish) who will like the world and its people, then he is not the real Darwesh but actually he is claimant and he is a liar."

He was told " He was seen some people from Tariqa (spiritual path) that when they come across some need or succeed in a difficult affair and in that situation they used to put down the Galim (dress of the prophets) and they used to wear the chains in their necks and start supplication to Allah and pray in this matter. " The Sheikh told me " One who will wear the dress of holy persons, then he should not eat tasty and sweet food and he should not mingle with the people of the world and if he will not like this then he is involved in the cheating by the wearing the dress of the holy people."

After this, he said that " He was reading in the book ***Asarul Arifian*** in which it was written that one disciple of Khaja Zan-Noon Masri who was used to visit frequently the royal court of the king. For this reason, Khaja Saheb called him back and took his dress of Fakir (Darvish) and put it into the fire and he was very much angry and upset with him in this matter and he told him " He was used to showing the dress of the prophets and holy persons to the wicked people and in this matter he still has determined to go to Allah with this dress."

He told again " Hazrat Imam Malik used to wear three dresses. At the time of prayer, he used to take out upper and lower dress from his body and with the middle dress of the middle part of the body he used to pray. Somebody asked him the reason in this matter so he said " Due to the watching of the mankind on the

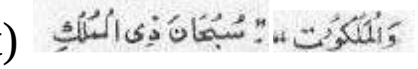
upper portion of the dress there was possible of a chance to show and custom was happening in this matter. And from the inside dress there is an odour of greediness and voracity is available and which causes adulterated. The middle dress on the body is free from these two things so for this reason with this dress he used to pray. ”

Upon this Sheikh began weeping and he said “ It was the practice of the great Sufi masters and for these conditions they have reached their final destination. The prayer time came so Sheikh was started prayer, preparation so all persons were standing for this reason.

The 27 Shaban on Monday, 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. Today in this meeting the following pious personalities were present.1. Sheikh Jamaluddin Mutawakil 2. Shams Dabir. 3 Shaikh Najamuddin and many others were present at the meeting place.

The discussion was started on the topic of the night of Miraj (accession) of the prophet. The Sheikh told the night of the 27th of the month of the Rajab is a very important night. On this night the last prophet of Allah was reached to accession by the grace of Allah. Those who will not sleep in this night then they will get accession and they will be eligible and will be felicitated of accession (Miraj) and its reward (Thawab) will be recorded in their book of the deeds. After this he said “ Once he travelled to Baghdad and upon reaching there he began asking with the people about the addresses and locations of holy personalities of the city. Upon finding one addressee of the holy person who resides at the bank of the Tigris river and he went there to visit him in this

matter. When he reached there he was busy in his prayer so he was standing there. Upon finishing his prayer, he paid respect of Salam to him so he asked me to sit there." His face was with great grace and greatness and with a tremendous look so I was not seen such shining and graceful face like the moon by 14th night. He asked me from I was coming there. I was told from Ajodhan. He told me " One who will visit a pious person with the intention of devoting then anyhow some time he will become pious person." Upon hearing this sentence I put down by my head there. He told " Moulana Farid : he has stayed in this cave since fifty years. He used to eat thorn and litter here and he belongs to the sons of Junaid of Baghdad. Yesterday the date was 27th Rajab. If he wants to hear the details of yesterday night then he will explain him the details on this matter." So most respectable I told him "Yes". He told " Since 30 years he does not know when the nights will fall and during this period his body did not touch the ground. But yesterday night he was sleeping on the prayer mat. In the dream he was seeing 70,000 trusted angles of Allah from the first sky come down on the earth and they took his soul to the sky. When he reached on the first sky, he was seeing all angels were standing there and by looking at the sky, they are reciting the following Tasbih (glorification of Allah)." (Subhana Zil Mulak Wa Malakut)  . Since their birth these angels were reciting the above Tasbih (glorification of Allah). Afterward his soul was forwarded beyond this level to second sky, third sky, fourth sky, and fifth sky. In all these places where his soul was taken and he was seen very strange things of Allah and for which he could not able to explain in this matter. When Arsh (throne) come before his soul, he was ordered to stop there. All holy personality and prophets were present there. My grandfather Junaid of Baghdad was present there by lowering his head and

he was very silent there." There was a divine call in which it was heard " Oh: that person" , so he was replied " Labaik (being at your service) my Lord." Allah told " Well, you have performed well the duties of the worship. Now you have awarded your lofty place in the other world due to your reward of your worship." So he was happy in this matter and start prostration there. He was asked to raise his head and he was asked whether he can move further in this matter.? No, his ascension was up to here. If he will make progress, then his status here will be increased and those who are more perfect than him have reached near the greatness of the veil."

Upon hearing this he was proceeding towards Juniad of Baghdad and put down his head on his feet and he was seen him there in the condition of prostration. He asked his great grandfather why he was there by lowering his head what is matter in it? He told " When he was called here he was worried about this matter that whether there will any action against him.? He was doubting in this matter that there was a mistake done by him. So for this reason he will be blame in this matter that his son was made such a mistake. After that my eyes were opened ." "So Farid : those who will do the work of Allah, then He will do his work." So for this reason the man should perform his duties with the courage." He said " The person who did not sleep during the nights will be getting this felicity."

I was in his service of one pious person for some period of time and who, after Eisha prayer used to keep himself in inverted condition and used to tie his legs and keep himself in the reverse position.

After Sheikh of Islam said there is order to pray 100 Nafil (supererogatory) prayers on this night after Eisha (night) prayer and in every Rakat (one set of standing genuflexion and

prostration in prayers) should recite Sura (verse) Iqlas five times after Sura (verse) Alhamad and after the end of the prayer to recite 100 Darud (salutation on the prophet) so in this worship during this night any desire or wish will be fulfilled by grace of Allah.

Again he said " He was heard this by Hazrat Moinuddin Sanjari that this is a night of the mercy and those who will sleep in this night will get be away from Nemat (grace) from Allah. He told also " Allah's last prophet told in this night Allah will send down 70,000 angels with trays of the light from the sky to the earth and visit houses and pour down the trays on the persons who will not sleep during this night." Upon saying this, Sheikh began weeping. He told " It is not known why the persons will not get this grace of Allah and they will neglect the worship of Allah. The discussion was in progress and during this time Sheikh Badruddin Ghaznavi come over there along with six Darwesh persons and paid his respect to Sheikh so he asked him to sit down there.

The discussion about the Sama (ecstasy)

Now the discussion about the Sama (ecstasy) was commenced. All were silent there. Sheikh Jamaluddin Hansavi told, " The Sama (ecstasy) is contented of the hearts." With this, the lovers who will swim in the rivers of the friendship (Ashnai) and for this they will able to get momentum and action." The Sheikh told, " Sure this is a tradition of lovers that when they remember the name of their beloved and they will be pleased in this matter." Upon this, Sheikh Baderuddin Ghaznavi asked Sheikh " Why there will be a condition of unconsciousness which will prevail on the listeners of the Sama (ecstasy).?. Then Sheikh told " From the day when they heard the call of "*Alast Rabbakum* " ("Am I not your Lord?") then they are in condition of

unconsciousness and at that time the delight of unconsciousness was pouring down in their yeast so for this reason even today when they hear any good thing then they will become intoxicated .” Shams Dabir was sanctified to touch the feet of Sheikh and asked him “ At that time of ‘*Alast Rabbiku’* (“Am I not your Lord?”) all souls were together or in separate condition.? He has replied, “All souls were together”. There was a question from him why they will become later the Muslim, Hindu, Christian and fire worshippers (Zoroastrian)?.”

The Sheikh told, “ Imam Ghazali wrote in his book “ When Allah has called “*Alast Rabbakum*” (“Am I not your Lord?”) then all souls were equal. After hearing they were divided into four lines (Saf) and they have told “ It means there is no doubt You are our Lord and accepted with their hearts and tongues and were gone into prostration and among them prophets, friends of Allah, true persons and pious person were included.”

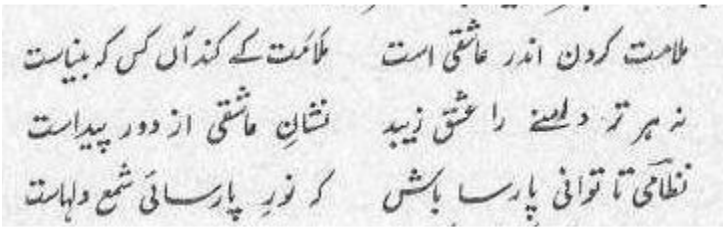
“ The second line of the souls accepted Allah by their hearts but did not said by their tongues and they also went into prostration and so among them the persons who will born in the non-Muslims communities, but they will die as Muslim by faith.The third group said only by their tongues, but not accepted it by their hearts and they went into prostration and they said they have repented what they have done in this matter so they will born Muslim, but they will be died as a non-Muslim without faith. The fourth group did not tell by their tongues and not accepted it by hearts and they have not prostrated. So these persons will be away for the privilege of the covenant in the beginning and ending. ”

After the description up to here by Sheikh then the first discussion was started again. He said,” Those who become unconscious in the Sama (ecstasy) meetings belongings to such

persons who were becoming unconscious upon hearing the call of "*Alast Rabbakum*" ("Am I not your Lord?"). So that thing is still available for them and when they hear the name of their friend then there will be surprises, pleasure and unconsciousness which will prevail upon them. All these things belong to Marafat (knowledge of Allah). It means if there will no identification of the friend then there will no interest in the worship of 1000 years. Because such person will not know to whom he is obeying and the purpose of obedience which was defined by the people of the Saluk (mystic initiation) and the persons of love."

In the Quran it is mentioned " *Wama Khalaqtu Jin Wa Ans Illa Yabodoon* . " مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ "And I created not the Jinn and mankind except that they should worship Me." Imam Zahed mentioned its meaning as follows " And Allah created not the Jinn and mankind except that they should worship him".
The people of Saluk (mystic initiation) say that from '*Yarifun or Abidun'* 'it means the identification of the friendliest and unless there will no identification there will be no fervour in the sincerity. In the worldly love (Majazi) if somebody will not see the other then there will be no love at all. Upon becoming a lover, there will be no reach of the lover to the lover's place without the help of the beloved's relatives. So in the same way on the way of Tariqa (spiritual path) and Haqiqat (reality) unless the man will not recognize his creator and if he will not become the friend of Allah's friends and also if he will not attach himself to them then he will not find the peace and pleasure in sincerity and worship of Allah. The Sheikh told the meaning of "*Alast Rabbakum"* ("Am I not your Lord?") is the identity of the friend. Suddenly Mohammed Shah Qawwal (chorister) come over there along with his party in front of Hazrat Ohud Kirmani. Sheikh Jamal Hansavi, Sheikh Baderuddin Ghaznavi were also present

there at that time. The Sheikh asked the Qawwals (choristers) to sing something and they have started singing so Sheikh was standing and started dancing and this condition prevailed on him for one night and day, but at the time of prayer, he use to come out of the Sama (ecstasy) and will perform the prayer and upon its finish he used to join again in the Sama (ecstasy) session. The chorister recited the following Ghazal (ode).



After the ecstasy (Sama) the discussion was again started on the people of Saluk (mystic initiation). The Sheikh said " The people of Sama (ecstasy) are such people and in their condition of surprise and Istaraq (engrossment) if there will be an attack of 100 swords on them then there will be no information to them in this matter. When the man will be drowned in the love of his lover then he will not know about the world and its happenings. Also, he will not concern about the World and whatever it contains in it and he will not know about anyone who will come there and who left from there and also he will not able to know what was happening in this matter."

After this some Darwesh persons told Sheikh that they are travelling and want to go their places, but they have no money for the expenses of the journey. There were some dry dates which were available before Sheikh so he collected some dry dates and was giving them and asked them to go. The Darwish persons come out of the shrine building and began talking about the dry dates and they wanted to throw away them there as dates are no

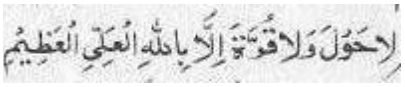
use at all for them and upon throwing dates, they watched that the dates were the gold coins. The Muezzin (one who shouts the call to prayer) was called for the prayer and Sheikh was busy in the prayer. I left the meeting place with other persons.

The Thursday 9th Shaban 655 Hegira year

And today I was sanctified to touch the feet of the Sheikh. Sheikh Jamal Hansavi was present there. There was discussion in progress about cutting of the hairs. The Sheikh told " He was reading in the book *Sairal Arifin* that when a Muslim person will become a disciple of Sheikh then first he should take a bath and, if possible, observe prayer throughout the night and pray Allah for his welfare. If this is not possible on Thursday or Monday at the time of chaste (mid-morning prayer) supererogatory prayer to visit Sheikh along with his relatives and friends and sit there facing the direction of Qibla (direction in which Muslims turn in prayer). Pray two Rakat (one Rakat = two sets of standing, genuflexion and prostration in prayers) of Istaqara (augury) prayer. The spiritual master should ask the disciple to sit before him and upon his sitting recite some verses from the holy Quran and blow on him and ask him to read Istaqfar (asking forgiveness from Allah through repetition of formulas). When the disciple will sit in the direction Qibla (direction in which Muslims turn in prayer) then the spiritual master should take scissor in his hand and recite Allah Akbar (Allah is great) three times in loud noise.

The Method of using the scissor

There are differences among the learned persons (Mashaiq) in using the methods of the scissor. Some persons says to pay

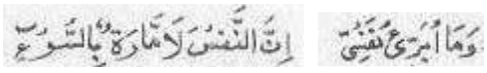
attention towards Nafs Ammara (one's baser self) and think that there is war with it and there should be a condition of Ghazi (Muslim soldier) who is fighting in the Islamic army. Upon saying Allah Akbar (Allah is great) in a loud voice, the angels will come down from the sky for the help in this matter and after this to recite *" Lahool Wala Quwata Illa Billa Aliwul Azeem "*  ("There is no might nor power except in Allah.") and not allowed for any doubt in this matter. Upon reciting third times Allaho Akbar (Allah is great) then recite La Ilha Illah Mahammedur Rasool Illah (There is no god but God, Muhammad is the messenger of God.) for one time and recite twenty times Darud (blessing of the prophet) and recite one time Istagfar (asking forgiveness from Allah through repetition of formulas). After the completion of above procedure the Murshid (spiritual master) should take one hair from the forehead of the disciple and should say " Oh : King of kings, his slave who was fleeing from his side was returned back again in His presence and want His worship and want to leave all things except You." After this one hair from the right side and one hair from the left of the forehead should be selected and cut both of them with a scissor.

The other group says one hair from the forehead is enough and not more than this is required in this matter. In this matter Khaja Hasan of Basra refers one tradition from Hazrat Ali Ibn Taleb (R.A.) that one hair is enough. Hazrat Ali Ibn Taleb (R.A.) is the caliph of Safa people (The People of the Veranda (Ahl-i-Safa, companions of pure). There is one Hadith (saying of the holy prophet) in his favour *" Ana Madina al Alim Wa Ali Babaham.*" "I am the city of knowledge and Ali is its gate". After that, I asked Sheikh "When the tradition of scissor was started." He said " From prophet Abraham (A.S.) to him angel Gabriel

advised him in this matter.” In this connection, he said “ Once Habib Ajmi and Hasan of Basra were sitting together there and one person come there and he told them that he was a disciple of one person.” The Sheikh asked him “ What's your master was given teaching to him.?” He told, “My master cuts my hair but was not given any teaching at all.” The two pious persons shouted and said: “ He is not on the right path and he is misleading others.”From this event, it is known that the spiritual master should check the disciple and then accept him as his disciple.”

Upon this Sheikh told “ The master should be such that if any person come to see for purposes of devotion (Iradat) then he should make his chest clean with the light of Marafat (knowledge of Allah) so that there should no resentment (Kudarat) remain there and he will shine like a mirror. If he does not possess such power and ability, then he should not accept him as his disciple. Because upon such thing that person will not get anything from his master.”

Nafas Ammara (one’s baser self), Nafas Lavama (conscience), Nafas Mutminna (one’s satisfied self)

The Sheikh told “ When any person want to become a disciple of any pious person or person of saintliness (Velayat) then he should check the action and movements of his three Nafs (souls) and watch whether he is under control of it or in the possession of Nafas Ammara (one’s baser self) secretly. Because in Quran it is mentioned that “ Wa Ma ubri In Nafsa al-Ammara Bis Suye”.  . Then he should see his Nafas Lavama (conscience) and check whether he is involved in it or not.? In the Quran, it is mentioned that “ Wal Iqsam Bil Nafase Lavama.”

وَلَآ أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (conscience). After checking Nafas Mutamainna (one's satisfied, self) in him. As in Quran, it is mentioned " Ya Ayyatuhal Nafas Mutaminna Arji Ela Rabbak Raziat Marzia ". قال الله تعالى يا أيتها النفس المطمئنة ارجعي إلى ربك راضية مرضية (one's satisfied, self) "Then check the heart, whether it is good or not.? Upon passing from the above processes and he should burnish his consciousness and accept his pledge and make him his disciple.

If any person did not know the work of the scissor as per the tradition of the people of Saluk (mystic initiation) then he is not on the right path and so for the reason he will put the poor fellow who will become his disciple on the wrong way.

Upon saying this sentence the Sheikh began weeping and he said there is an event of Basher Hafi when he was repenting and he went to see Khaja Junaid of Baghdad and on his hand, he was become penitent, so Sheikh after scissor work accepted him as his disciple and awarded him saintly dress (Qirqa). After that event Basher Hafi left the place and used to walk without wearing the footwear. Somebody asked him " Khaja : why he did not wear the footwear?". And he replied "It is not his power that he should walk on the floor of King with the footwear."This is one reason and also hear there is another reason in this matter. On the day when there was a covenant with Allah, then he was without the footwear so for this reason it is a dishonour for him to wear the footwear. After this Sheikh told " It is saying to the people of Saluk (mystic initiation) that the Sheikh, who do not advise his disciple on the rules and regulations of religion of Ahle Sunnat Wa Jamat (as people following of the prophet's practice and commanding a majority) and who will not keep his condition as per the book of Allah and as per tradition of the prophet of Allah then he is a thief. From the smoke we can know about the fire

and from the disciple we can know about his spiritual master. There are many people who are on the wrong path because of the reason that their master is not perfect spiritual master. The matter of scissor belongs to secret matter of Allah and its revelation was not known by any person. But some persons were explained in this matter that by scissor the veils between the man and his creator are removed." He said further, " The shrine of the heart of a person has much importance and significance with Allah. But the person does not rectify it. Surely there are deviations from the right path and they are on the wrong way. The prophet told " *Qalab Momen Arash Tallah."* قلب المؤمن عرش الله تعالى. It means the heart of the Muslim (Momen) is Arash (throne) of Allah. After this Sheikh told " When there are 70 veils before the Darwesh person and then there will no light which will reach to him and one who do not know the knowledge of the scissor work and Qirqa (saintly dress) and if he want peoples become his disciples then think him that he is on the wrong path and so he also bring others on the wrong track. The Darwesh should possess knowledge and power so that in scissor work and for awarding Qirqa (saintly dress) he should not commit any mistake in this matter as per the rules and regulations of Ahle Sunnat Wa Jamat (as people following of the prophet's practice and commanding a majority).

The Sheikh told " In the book ***Dalil Shafi*** Sheikh Shafiq Balaqi wrote that the Fakir (Darwesh) one who is not living away from the mankind so, for this reason, he will be away from Allah. If Darwesh person who lives in the company of people, then he will not be free from problems and difficulties. Due to this fact, a Salik (it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism) is kept away from the path of the Allah. So he was reading in the book *Salik Saluk* which

was written by Bayazid of Bustam that " The Salik (a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism) of the path of Tariqa (spiritual path) should not even leave the house unnecessary and should not sit very much in the company of the persons and but he can visit the meeting of learned persons but at that meeting also he should not talk unnecessary things there. Then he should watch what will be the result of his worship and see how there will be enlightened by his consciousness. After this Sheikh told " Before scissor work on the head of the disciple the disciple should be asked to have a bath first and then the spiritual master should put some sweet in the mouth of disciple and to pray with Allah as follows.

" Oh: Allah grants this man the fervour of sweetness of the way towards Yourself and good eagerness and zeal." If possible, give him instruction in the loneliness (Khilwat) otherwise, give him the instruction about silence and Iradat (devotion)."

Afterwards Sheikh told " In the book ***Israral Arifin,*** it is written that for some person the period of Khilwat (loneliness) is 40 days and for some person 70 days and for some person for 99 days. But the tradition of the 99 days is correct and reliable and this tradition is referred by Abdulla Tastari. But as per group of the Junidia it is mentioned a period of 12 years and as per group of the Baseria it is mentioned a period of 20 years. The meaning of worship is to control over Nafas Ammara (one's baser self) and loneliness means to imprison the dog of the soul (Nafas). Many of the Mashaiq (learned) persons of the past were taught for Maraqaba (meditation) and they refer it as the Saluk (mystic initiation). They said "In the loneliness, nothing should not be done except Maraqaba (meditation)". It is better to cover the head with a cloth of the spiritual master in the loneliness because there will be light from its blessing in the Maraqaba (meditation) and

for this purpose the Qirqa (saintly dress) was used to be awarded for these works only.

The advise of Zikr (invocation of Allah)

The Sheikh told "Some learned persons (Mashaiq) like Khaja Fazil Ayaz and Khaja Hasan of Basra told " It is compulsory for the spiritual master to put his cap on the head of his disciple. After this, he should advise him for Zikr (invocation of Allah)." There are three kinds of Zikr (invocation of Allah) which are as follows. 1.La Ilha Illah. لَا اِلٰهَ اِلَّا اللّٰه (There is no God but God).2. Subhan Allah, wal Hamdulilah, wa La illaha ilAllahu, waAllahu Akbar. سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَر (Glory be to Allah, All Praise is for Allah, There is no God but Allah, Allah is the Greatest) 3.Ya Haiyul Qayyum. يَا حَيُّ يَا قَيُّوْمُ (There is no God but He -the Living, The Self-subsisting, The Eternal.) If you choose first Zikr (invocation of Allah) then it is required to recite nine times La Ilha Illah (لَا اِلٰهَ اِلَّا اللّٰه) and ten times say "Mohammedur Rasool Illah". Upon this recite 21 times "Subhan Allah' and after this recite three times "Ya Haiyu Ya Qayum" يَا حَيُّ يَا قَيُّوْمُ. But the above phrase should be recited in a loud voice so that the persons who were present at the meeting should hear it and have felt the pleasure of it. But care should be taken in this matter that the noise should not be so loud and it will reach to the houses of other people and disturb them. "

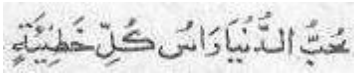
The Sheikh continued his discussion that " In the group of Junaidia there is instruction in this matter to recite it for 12 times with which he was agreed in this matter. He continued his discussion further that Zikr (invocation of Allah) should be performed with great dignity and at that time, the small hairs on the body should perform the work of the tongue. When Prophet Yahia (A.S.) used to perform the Zikr (invocation of Allah) then

he will use to become in an unconscious condition and so he used to go towards the jungle and try to shout in loud voice there with great zeal and enthusiasm and used to say " Oh: Allah You are pure and clean like the house and his heart is full with his Zikr (invocation of Allah). If any word other than His name will proclaim from his tongue, then he will die in that condition."

After this Sheikh told "In the book ***Sharah Asrar***, Khaja Yousuf Chisti was mentioned the saying of Zanon Masri that the example of the spiritual master and his disciple is like a nurse and baby. If the baby will say any bad things, then the nurse will make him busy with other good things and try him to make him good hearted and pious one. In the same way the spiritual master some time he should advise his disciple for the Zikr (invocation of Allah) and some time he will ask him to read the holy book of Quran so that his heart will not attach to any bad thing."

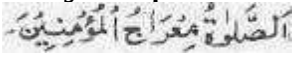
After this Sheikh told, " There is saying that the disciple should not mix with the people of the world very much and with them not have busy much in their company and connection because in such company the heart of the disciple is disturbed badly." " Nothing is not injurious to Darwesh than the company of the rich and wealthy persons. The Fakir's world and his religion are rectified in the room."

Again Sheikh was continued and he said " The condition of spiritual masters and his disciple should be the same which is mentioned as above. If somebody will not find a perfect spiritual master or one who will not follow the books of the people of Saluk (mystic initiate) or who will not follow completely the traditions of the pious persons of the past then in such condition one should become the disciple of that person upon thinking carefully on this matter.

After this Sheikh continued his discussion and he said " For Sheikh it is a matter of obligation for him to advise his disciple to be away from the company of the kings and wealthy persons and also he should advise him that he should not desire for fame and wealth. He should not talk very much and he should not go anywhere without any need because all those matters belong to the people of the world. The love of the world is the root cause of all problems."  Again Sheikh told " Always never leave the prayer mat un-necessarily. Because the people of Tariqa (spiritual path) say that when one person who will roam daily for the demand of the world, then for him the knowledge will not remain as legal or illegal for him. If any Sufi person who leave Saluki (mystic initiate) and prayer mats and roam in the bazaar and streets, then his condition will become shallow in this matter."

After this Sheikh told " Abu Baker Shibly says that the sign of the person who walks on the right path is that he should not sleep on a Friday night in all conditions and he should busy in the following things.

1. Zikr (invocation of Allah)
2. Reading of the Quran
3. Nafil (supererogatory) prayers

But he should pray Nafil (supererogatory) prayers because it is very important because it is said that *" Salat Marajal Mominin*."  .The Sheikh continued his discussion further and he said " The people of Saluk (mystic initiate) say " The foundation of Saluk (mystic initiate) is a mystic exercise (Riyazat) and its fruit is devotion (Iradat). So for this reason, the person should keep away from the company of the rich and kings and control the desires of the soul and try to sit in the company

pious personalities. As per saying of Allah's last prophet, " *Suhabat Salahain Noor was Rahamatal Alemin.*" صُحْبَةُ الصَّالِحِيْنَ نُوْرٌ وَّرَحْمَةٌ لِّلْعٰلَمِيْنَ .It means the company of pious personalities is light and the mercy of the world.

The 11th Shaban 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. The discussion was in progress about the persons who will be busy in the prayers, but due to engrossment (Istaraq) they forget themselves in this matter. The Sheikh said " When he was in Ghazni on his journey and he was seen there were some Darwesh persons were there who were very busy in their Zakir (invocation of Allah) and recitals and he was with them in the night. In the morning he went to a reservoir which was very near for the purpose of ablution there and find there one old pious person and he was asked about him his details. He told me " He was suffering due to stomach pain since long time and due to this illness, his health was becoming very worse." I spent that day in his presence and in the night I come to know that he was used to perform 120 Rakat supererogatory (one Rakat = one set of standards, genuflexion and prostration in prayer) prayers in every night. For each time of his natural call he used to take a new bath immediately and perform two Rakat supererogatory of prayer. So I observed all his things carefully. One day I was entered in the reservoir for a bath and he was also going out of it and died there. Upon saying this event, Sheikh was began weeping and he said " It was an excellent thing that he was firm in his faith until his last movement of life and he was the slave of Allah and he was

followed all rules and regulation in this matter and was bringing it to its greatest heights.” He said “ Upon enduring the hardships and difficulties then the man will be able to away from the sins and with this there will be good results for him.”

After this Sheikh told “ He was in Bukhara with Sheikh Saifuddin Bakharzi and at that time somebody come there and conveyed his Salam and said “ Oh : Imam (leader) he is having some wealth with him. But during this period he was suffering losses and sometime there is a pain in his organs of the body.” The Sheikh said “ There may be a cause of less payment of Zakat (Islamic religious tax) and coming of illness is the reason for the belief (Eman) and faith. The Sheikh continued his discussion further in this matter and he said “ The persons from successors to the prophet’s companions (Taibain) wrote in their books that on the day of judgement the indigent (Fakirs) persons will get such higher and top most position and status that the mankind will be in miserable condition that why they not become indigent (Fakirs) persons in that world. The patients will get such a reward that the people will be feeling that they would have been in such condition during the whole life period and will get such higher rewards there. After this Sheikh said “ At time of pain and grief the man should think about the cause of this problem because the cure of the soul can be done well by us.” And upon saying this Sheikh began weeping and he was beginning reciting the following couplet from the Persian poetry.

The respect and favour of the Darwesh persons

The discussion was now staring about the respect and favour of the Darwesh persons so that for the sake of their blessing Allah can take you under his shadow.

The Sheikh told " The ruler of Multan and Awuch Sher Khan was used to oppose him there and during the period of one year he was killed by the army of the Kufar (infidel) ruler who attacked Multan and he was killed in that attack and he was used to recite the following poetry couplet in Persian in his matter."

افسوس کہ از حالِ منت نیست خبر آنگہ کہ خبرت شود افسوس خوری

In this connection Sheikh was continuing his discussion further and he said " Once he was reached Swaistan in the presence of Ohud Kirmani and Sheikh embraced me closely and he said " It's excellent welcome for his arrival there." I was sitting in the shrine building and at that time ten Darwesh persons came there and they were discussing among themselves about the miracles and piousness. One person among them was told " The person of miracle should disclose their miracle." So others told him you should disclose your miracle first. Sheikh Ohud Kirmani turned his face towards them and he said " The behaviour of the ruler of Swaistan is not well with him so for this reason he used to give him trouble daily, but today he will not come back safely from the field." At that time upon the comments of Sheikh one person come from the outside and he was informed that today the ruler went to the jungle for hunting purposes and he was falling down from a horse and his neck was broken and he was dying there. Upon this the Darwesh persons were looking at me and they were asking me to say something in this matter. So I did meditation in this matter and after some time raised my head and said "To look before their eyes". So all were seeing before them

that they were standing in the holy Ka'aba (grand mosque) in Makkah and they were coming back from there. So for this reason all the Darewesh persons recognized me as a Darwesh person. After this myself and Sheikh Ohud Kirmani told the Darwesh persons that we have done our work so they should now show their work. Upon hearing this all Darwesh persons put their heads in their saintly dresses (Qirqa) and vanished from there. After this Sheikh told me " Oh : Moulana Nizamuddin, those who will be busy in the work of Allah, then Allah will also help them in their work. It means the person who will not decrease the service of Allah and if all his deeds are as per the will of his friend then who will become Ghazi (Muslim warrior) always for his Nafas (soul) then Allah will not act against his will."

After this Sheikh said " Once he went to Badakshan and he was found there were so many pious personalities were there. Abdul Wahid, who was a sister's son of Zanon of Masr was living there in the cave which was away from the city. When he comes to know his information then he visited him in the cave. He found his weak and thin personality and he was standing in the cave and his one foot was inside and the other foot was outside of the cave and he was standing there in the condition of surprise. He reached near him and conveyed Salam to him. He told him how he come there? And then he was becoming silent for three days and no sentence was uttered from his tongue. On the third day he comes back into the world of consciousness and he told " Oh : Farid does not come near to him otherwise he will be burned down and also do not go far from him otherwise he will be fascinated."You please hear my story. He lived in this cave for a period of 70 years. One day one woman was passed from here and his heart was desired for her so wanted to go outside in this matter. At that time he was heard a divine call in which it was told " Oh

: claimant of the covenant he used to say that he was left all unrelated things." Upon hearing this divine call, his one foot which was left outside and there was one foot which was left inside of the cave was there and he has been in this condition of surprise since 30 years. There is fear with him that how he will face Allah on the day of judgement due to his regret in this matter." After this great Sheikh said "He was spending the night there and at the time of the break of fasting, he was seeing one tray was come there in front of Sheikh in which there were 10 dates." The Sheikh told " He used to receive daily five dates and today 10 dates were sent here due to his presence. So come and have eaten these dates and drink milk and break the fast." I kissed the earth with respect and eaten the dates and drank the milk. After this Sheikh was began busy in his world of activities. At that time ruler of Badakshan came there and kissed his feet with respect and he stands before him with great respect and honour. The Sheikh asked him what do you want.? So he said " The ruler of Suwastan was taking his goods by force. So please give me permission to fight him in this matter." Upon hearing the details Sheikh smiled and took one wooden stick which was lying in front of him and put it in the direction of Suwastan and tried to beat in this matter. Upon this event the ruler left from there. After some time some people brought his goods with them and they told the story that the ruler of Suwastan was sitting on his throne in the court and he was passing royal orders there and at that time one wooden stick was coming from the inside of the royal court wall and which hit the ruler so for this reason his neck was cut and he was falling down on the floor. After this event there was a divine call in which it was told " It was the hand of Sheikh Abdul Wahed Badakshani which was killed the ruler."

Upon this Sheikh said, " He lived in his company for some days and then he was given the permission to leave him from there." After this, Sheikh was beginning his preparation for the prayer.

The 13th Shaban 655 Hegira year

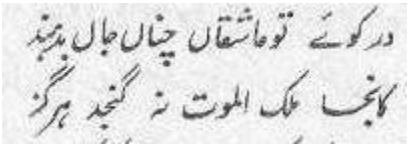
Today I was sanctified to touch the feet of the Sheikh. There the discussion was progressing about piousness of Sheikh Abul Ghais Yamani and Sheikh Saduddin Hamuya. The Sheikh told "Sheikh Adul Ghais Yamani al-Hussaini was a great person of innermost qualities and who was seen great Sufi masters and well known pious personalities of time like Sheikh Yousuf al-Hussaini, Sheikh Shahabuddin Saherwardi, Sheikh Fariduddin Attar, Sheikh Usman Harooni. Once Mullah Mughal conquered Yemen. At that time Khaja Abul Ghais was residing in the monastery. So the caliph was going to see him and he explained the situation and was requested his help in this matter. The Sheikh gave him the horse whip and he was instructed to burn near the army of Mullah Mughal. The caliph as per instruction of the Sheikh was burned the wood in front of Mughal Army. Upon burning of the wood there was fighting was started in the Mughal army so they began killing each other. In the last it was known that there comes a group of green persons who killed the Mughal army and shattered the Mughal army camp and in the morning no person of Mughal army was alive and all were killed. In this connection Sheikh said one event of Sheikh Qutubuddin Bakhtiar Kaki " Once Sheikh Qutubuddin Bakhtiar Kaki was with Jalaluddin Tabrazi, Sheikh Bahuddin Zikria in Multan. At that time Qubacha who was ruler of Multan come there and told the Mughal army came near the city so he asked him what to do in this matter.? There was one arrow with Khaja Qutubuddin so he

gave the arrow to the ruler and asked him to throw it towards the Mughal army so he did as per the instruction of Sheikh and the Mughal army was fleeing from Multan city."

The Sheikh said " Once there was no rain in Yemen so, for this reason, the agricultural fields were becoming dry and due to starvation a large number of the people were dying. So the caliph visited Sheikh Abul Ghaith with the people of Yemen and he was requested for his prayer for the rain. So Sheikh said to all of them to come in his prayer place tomorrow. The ruler came the next day in his prayer place and Sheikh Abul Ghaith was sitting on the pulpit and started praising of Allah and he was sent the blessing on Allah's last prophet and was looking at the sky and said: " Oh: my Lord: if he accepts his obedience then send the rain." Upon this prayer, the heavy rainfall was started and it was not stopped till six days. The people used to say by swearing that in their whole life they could not see such a heavy rainfall so far. After this, Sheikh said the details of the above Sheikh's death.

The Sheikh was sitting after the morning (Fajr) prayer on his prayer mat. One person was coming there at that time in his service. After performing Ishraq (mid-morning supererogatory prayer) prayer, he asked that person to call Ghassal (undertaker whose work is restricted to washing the dead corpse) and keep a dress and scent. The Ghassal was coming there and all other things were collected there. After this he told them to leave him alone as the horsemen of Allah will come there and he was started reciting verse (Sura) *Yasin* from Quran. When he reached the following place *" Fasubhanal Lazi Bedihi Malkurat Kulu Shai elahi Turjaon.*" فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ Then he left this mortal world. From the corner of the wall there was a divine calling heard in which it was heard " The friend was attached to his friend." After saying this Sheikh began weeping in loud noise

due to sorrow and his grief in this matter and after making a slogan he was becoming unconscious there. When he was becoming conscious then he recited the following couplet of the Persian Poetry.



After this Sheikh continued his discussion further and said " When the age of prophet Mosa (A.S.) was completed and one day he was going outside to go somewhere and he was visited by the angel of death on the way. The angel was conveyed his Salam to him. He answered his salutation and asked him who he is ?. The angel said " He is the angle of death." Prophet Mosa was in the condition of fervour, so he slapped heavily the angle of death so he ran away from there and he said he will not go there again. Hazrat Izrail went to his place and in prostration, he said " Oh: Allah, where he sent him.? If he was not fleeing from there, then his life was in danger." He received the reply which is as follows. " Oh: angel of the death, among him and his friends there is no place of the other unrelated person and because We know and our friends know well in this matter."

On the next day of the above event prophet Mosa (A.S.) was sitting after the prayer and his face was in the direction of the Dome of the rock (Baitaul Muqdies) and at that time angel Gabriel comes there to see him and conveyed Salam to him and presented one apple from the paradise. Upon smelling from the apple prophet Mosa (A.S.) felt the smell of his friend in his mind and so cried loudly and died suddenly there. Upon saying the details of the above event, Sheikh was began weeping and all the persons were also affected by this and began weeping due to this

reason. The Sheikh's condition began further down in this matter and he recited the following couplet of the Persian poetry.

در کوئے تو عاشقاں چناں جاں بدہند کانجا ملک الموت نہ گنجد ہرگز

The above event of prophet Mosa (A.S.) and the angel of the death could not be viewed by the apparent eye's view and apparent understanding of wisdom as this event belongs to the platonic (Imsal) world. There is superiority of man among all creations of Allah. So there should be required to show this preference and relation of man with the creator so such event was happening to show this importance and relation in this matter.

So the above event should not be viewed by the eye of the manifest (Zaheri) and by the understanding of manifest (Zaheri) of the wisdom. For this reason, so there should be no objection in this matter logically, but we should see the greatness of the mankind among the creations of Allah.

In this connection Sheikh continued his discussion further and he said " One pious personality went to visit the grave of prophet Mosa (A.S.) and he heard the voice which was coming from the grave " *Rabbi Arni Anzar Alaik"* (manifest thyself to me) and at that time he told there " The love which will remain in the both conditions of life and death" . The Sheikh told " On the day of judgement prophet Mosa (A.S.) will hold the parapet of the throne (Arash) of Allah and he will say "*Rabbi Arni Anzar Alaik* (manifest thyself to me) " and if the angels will not stop him from his excess of indulgence and fondness then there will much more problems like the problems of the day of the judgement. After this Sheikh saw me and he said: "Taleb (student) should always be drowning in the love and fondness and he should always keep the remembrance in the heart and there should be progress for it for every moment."

After this Sheikh said " One youth person's last time came. He belongs to the category of the persons who are eligible to enter the Kingdom of Heaven. The angel of death went to visit for him to take out his soul and was searched him in the East, West, South and in the North but he could find his address anywhere. So he went back to his place and prostrated the Lord and said, " Oh: Lord of the worlds he could not find the youth person anywhere and he was commanded to check him in the ruined and deserted places and as well as such other similar places and to get him from there." So he went all these places but he could not find him there and so he went to his place and he was informed the Lord of the worlds in this matter. He heard the divine call " Oh: angel of the death, he cannot take out the souls of Our dear ones. They will die for the sake of Our name, Our remembrance and for Our aspiration and so he does not know the details in this matter." The Sheikh began weeping and recited the following couplet of the Persian poetry.

Upon this Sheikh said " When my brother Sheikh Bahauddin Zakaria was near at death, then his son Sheikh Sadar Uddin Arif was sitting outside of the door and at that time somebody came there and he was given him one letter and asked him to give the envelope to his father without opening it. When Sadar Uddin saw the name on the envelope and he began weeping and he told him that he was recognized him that he is an angel of death. The angel of death told him "Yes". Then he asked him why he did not go inside of the house.?. The angel said, " This work will be taken by him and his duty was only to hand over this letter to him."

Sheikh Sadar Uddin went inside of the house and Sheikh Bahuddin was busy in the worship. When he finished his work,

then Sheikh Sadar Uddin has given him the envelope. The Sheikh opened the envelope and read the letter and went into prostration and died. At that time, there was a divine called heard and in which it was said: " The friend was attached to his friend." Upon saying this, Sheikh made a slogan and become unconscious and he said: " One day he will also go to see his friend."

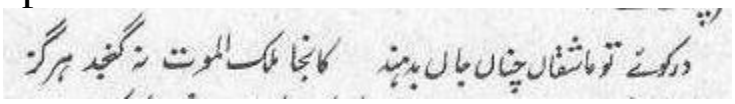
On this occasion he was told the story of Sheikh Saduddin Hamuya and he said " He was a great pious personality of his time. He went to one mosque and he was staying there. In that city many Muslim persons were there in ill condition of health. So for this reason he asked to bring all patients before him. When the patient visits him, then he used to fondle his hand and then the patient will be recovered from the illness due to the kind grace of Allah. In this way many thousand persons were becoming well there. From that place Sheikh went to Ghazni and in that city also due to his sake many persons were got their lives back to them. Then Sheikh Saduddin went to Ouch and when his last time came there all his friends were gathered at his place on the day of his death. Sheikh Saduddin sat on the floor and his face was in the direction of Qibla (direction in which Muslims turn in prayer) and he was starting the recitation of the verse (Sura) *Baqra* and at the time of Ishraq (mid morning supererogatory) prayer and also he was completed recitation of the holy book of Quran and after he went into prostration and died. After this Sheikh was began weeping.

He continued his discussion further and he said "Sheikh Saifuddin Baqarzi used to sleep on the place where he used to perform Isha (night) prayers. The Imam (leader) and Muezzin (one who shouts the call to prayer) were used to presenting with him during the whole night time and there will be a very much

invocation of Allah and he used to be spent his whole life in this routine."

After this Sheikh said, "One person in Bukhara saw in his dream that the lighted lamp was going out of the gate of Bukhara city." Upon his wake up from the dream he went to see some pious person to know the details of the interpretation of his dream. The pious person told him "Some great pious personality will die."

The Sheikh again continued his discussion further and he said "Sheikh Saifuddin Ba-Kharzi who saw his spiritual master in his dream and who was showing very much fondness towards him. After this event for a period of one week there was talk of the separation many times and the words of farewell and separation were on the tongue of the Sheikh. So the people were surprised in this matter and they could not know the reason for it in this matter. At last he himself said " Oh : Muslim, his Sheikh was calling him so he will go there". And by saying this he went into the house. All of his friends were gathered there and lit the torch in the night when he was dying. Sheikh Saderuddin was spent some part of the night in the thoughts of the separation from his friend and at that time one person came there wearing blanket and offered him one apple with great respect which he brought in his hand and due to the smell of it Sheikh Saderuddin died there. The Sheikh was began weeping again and he was started reciting of the Persian couplet and also he was asked Sheikh Bederudden and Moulana Ishauqe to recite poetry from Masnavi (is an extensive poem) and so he was beginning reciting the poetry of Persian couplet.



The Sheikh was becoming unconscious and he was in this condition for a period of three days and afterwards, he was becoming in the normal condition.

The 25th Shaban 655 Hegira year

The way of Saluk (mystic initiation) in Tariqa (the spiritual path)

Today I was sanctified to touch the feet of the Sheikh. Some Darwesh persons were coming there to visit Sheikh Bahuddin Zakaria and there was discussion in progress about Saluk (mystic initiation).The Sheikh of Islam said "The Tariqa (spiritual path) way is only the name of acceptance and approval. If somebody will put a sword on the neck in that condition one should not refuse it and make no escape from it." Again he said "If there will be such above condition which prevails with any person then accept him as a Darwesh person."At that time one old lady came there and paid her respect and honour to the Sheikh. So Sheikh told her to come near to him. When she comes close to him Sheikh asked her how are you.? The old woman said " Oh: my master since the period of 20 years she was suffering from the problem of the separation of her son and she does not know whether he is alive or dead.?" The Sheikh went into meditation (Maraqaba) and after some time he lifts his head and he told " Go her son will come back." The old woman went back to her house in happy mode and condition. After reaching her house, she was found knocking on her door so the old woman asked who is there.? And she received a reply from the door that he is such and such person. The old woman went outside of his house and she

was found, her lost son was there so she with great joy and happiness she was hugging with him and she brought him inside the house and asked him where he was there for such a long period.? The son said, " He was 1875 away miles from here. So the mother asked him how he was reaching back here today.? The son was saying " He was standing on the riverside and there was an idea about her which come into his mind suddenly and due to this there was trouble in his mind so he was began weeping in this matter. At that time suddenly one pious person who was wearing a dress of honour and his colour was white emerged from the water and he was asked to him why he is weeping there.? So he explained him all details in this matter. The pious personality told me " If now he will take him back to his place what do he will do?. But he thought this task very difficult. That Darwesh told me " To hold his hand and close the eyes. Upon opening the eyes, he found himself near the door of his house."

The old woman understood that the Darwesh person who brought her son back to her house was Sheikh of Islam so she come to see him and touched his feet with great respect and honour. Upon the departure of the old lady Sheikh said " If any obedience or recital is missing from any person then he should think it is like a loss of his death. The Sheikh continued discussion further and said " When he was with Sheikh Yousuf Chisti and at that time one Sufi person come there and paid his respect and honour to Sheikh and he said " Tonight he was seeing a dream in which somebody said his death is near". Then Sheikh Chisti asked him whether his prayer was lapsed yesterday.? That person after thinking was replied "Yes". So Sheikh's interpretation in this matter in which the death is shown as a sign. So from the person of recital if he will miss a recital, then it is like the loss which is equal the loss of the death. As per reference

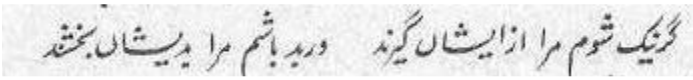
it was a tradition of Qazi Raziuddin that he was used to read Surah (verse) *Yasin* from the holy book of Quran daily but by chance one day he could not read it. In the evening he was going somewhere on his horse and the horse hit by something and he was falling down on the ground and his leg was broken in this accident. He thought on this matter and he was found, his fault of not reading the Sura *Yasin* from the holy book of Quran."

The Sheikh of Islam said "The person who used to perform the daily recitals and if he could not perform it in the day time, then he should complete in the night time and in this way he should not leave it. Because of his negligence the effect will reach to all cities and a large number of mankind will face the problem in this matter." In this connection he continued his discussion further and he said " Once one traveler was his guest in his house and who told him about the events of Damascus city that when he was reached there he was found in the condition of destruction and in the plunder. So he could not find the houses there more than 20. Upon his search about the condition of destruction, it was known to him that in that city almost all persons of Ahle Suunat Wa Jamat (as people following of the holy prophet's practice and commanding a majority) were inhabited in that city and they were in the habit of daily recitals. Once all most all persons were committed some carelessness and negligence in this matter. Due to this reason, even a period of the year was not completed the Mughal army was attacked the city Damascus and it made plundered and destructed."

Upon this Sheikh of Islam said " It was the practice of Khaja Moinuddin Sanjari that he used to visit funeral procession of the deceased of the neighbour persons. When all persons leave the graveyard, then he was used to sitting on the grave of the deceased person and he used to recite some prayers there on this

occasion. Once he went along with the funeral procession and he sat there on the grave of the deceased person upon leaving of all relatives of that person. As per the statement of Sheikh Qutubuddin Bakhtiar Kaki that he was also present with him in that graveyard and he said " Many times he face was changing and, at last, he stood by saying that due to thanks to Allah the pledge (bait) is a good thing. The Sheikh of Islam was asked by him in this matter. The Sheikh of India said " When the person was buried in the grave immediately the angels of punishment (Azab) come over there and they wanted to continue their work. Suddenly Sheikh Haruni arrived there and he said: " He is his disciple."Upon saying of these words from the tongue of Sheikh immediately there was an instruction to the angels to say, Sheikh, that the person was opposed him. So Khaja said to them, " No problem that he was used to opposing him, but he was used to attach himself so he does not want any hardships on him." There was a divine call in which it was heard to leave the Sheikh's disciple (Murid) and forgave him. He said, " It is a good thing to become a disciple of some of the person."

" Upon explaining this event, Sheikh was began weeping and he was reciting the following Persian couplet.

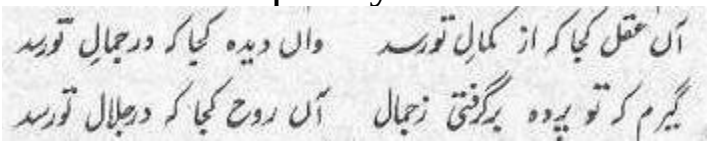


One day there was a condition which prevailed on Sheikh of Islam and he said: " If there will be some choristers (Qawwals) then they should hear something." By chance on that day choristers (Qawwals) were not present at the meeting place. At that time, Moulana Badruddin was reading some letters and messages from the mailbox and he was found one letter and which he presented it to Sheikh of Islam. So he told him to read

the letter. So he stood there and began reading the letter in which it was written many words of respect and honour in favour of the Sheikh of Islam were written and some words are as follows.

1.Haqir (low)
2.Faqir (beggar)
3.Zaif (old)
4.Nahif (weak)

So upon hearing these words, there was a condition of Wajd (ecstasy) which was prevailed on Sheikh and so he began reading the couplets from Persian poetry which is as follows.


آں عقل کجا کہ از کمالِ تورسد واں دیدہ کجا کہ درجمالِ تورسد
گیرم کہ تو پردہ برگرفتی زجمال آں روح کجا کہ درجلال تورسد

In this condition one day was spent and after this Sheikh told the story of persons of Qutub (highest cadre in spiritual pivot). He said, " Sheikh Qutubuddin was met Sheikh Jalaluddin Tabrizi and both of them began exchanging the details of the events of their travels and at that time he was present there in the company of the above great Sheikhs of the Islamic religion."

Hazrat Jalaluddin Tabrizi said " When he was going to Qursh then on the way he was met many pious personalities. One pious person who was there in the cave and he was visiting him and touched his feet with respect and honour. When he reached there he was busy in the worship. So he waited there for some time in this matter.Upon finishing of his prayer, I said Salam to him and he was replying 'Walaikum Salam Ya Jalaluddin.' So he was surprised and astonished in this matter that how he knows his name.? He understood his thinking and he said "The one who sent him here told him his name." After this I kissed the ground with respect and honour. He asked me to sit there so I was sat there.

The pious person said " When once he was in Isfahan and saw a Dervish person there who has great qualities in him and he was about 55 years old man and belongs to sister's son of Hasan of Basra and who used to help Muslim and non-Muslims equally in their time of needs. Even without asking the help of the needy person he will use to fulfil his need and desire."

He said again to me that many pious persons were instructed him but the instructions of the last pious person he could not forget and he was Khaja Arifain Sheikh Jalaluddin and who said " If Darwesh want to reach Allah and His nearness then it compulsory for him that he should disgust from the world and away from persons of the world because most dangerous thing for the Darwesh person is the world and his love of the people of the world and in this way Sheikh Jalauddin explained that when the people of Allah left everything then they will able to find Allah."

After this he was told " One day and one night he was in his presence. He was seeing two breads of barley were coming there by an invisible source. That pious person gave me one bread and asked him to break the fast and asked him to go one corner and continue worship there. When one third of the night was passed and he saw there one pious person was coming over there wearing green blanket and there were seven tigers around him and he was sitting before the Sheikh. For this reason there was shivering upon me and I was eager to know about the name of that pious person who used to love the company of jungle tigers. That person began the recitation of Quran and when he was finished the complete reading of the Quran then he stood and did ablution and he again started the recitation of the Quran since beginning and by that time the night was finished. I went near to him and joined his prayer. After the prayer my host pious person said " The pious person of the tigers is prophet Khizer (name of a prophet

immortalized by the fountain of life) and do you want to meet with him.? I shook his hands two times and he was very kind towards me and at last he left the place with his tigers. I asked his permission to leave Sheikh and he said " Oh Jalal: if he wants to leave him then he can go from here. But take care that do not be careless and negligent in the service of the pious personalities of Allah. It is good to become slaves of the pious persons. Go now and you will reach to such a place where there will be a river which will be flowing there. Where you will find two tigers there. If there will any harm from them, then tell them his name so they will not do any harm to him." Sheikh Jalaluddin said upon this he was kissing the ground and he left the place. When he reached the place and he was found two tigers were there. When they saw him, they began roaring and they approached towards him to attack him so he told them in a loud voice that he was coming there from such a pious personality. Upon saying this the tigers put their heads down on his feet and began touching it and then they left silently from there and he was coming back safely from there.

Upon saying these details of Sheikh Jalaluddin, then Sheikh of Islam began the details of travel events of Sheikh Qutubuddin. He said " In the beginning he was reached in one city and in that place one Darwesh person was living there and near his place of residence there was one mosque and the mosque, which was in deplorable condition and it was having one minaret and which was well known by the name of seven minarets but actually in that mosque there was one minaret only. It was well known in that city that the prayers of the persons are accepted upon visiting the minaret. Regarding the prayer it was known that the prayer which is performed on the minaret will have the effect of the seven prayers. Also, it was known there that if such and such prayer is

performed while sitting on the minaret, then one can meet the prophet Khizer (name of a prophet immortalized by the fountain of life). At last I reached that mosque and prayed two Rakat of Nafil (supererogatory) prayer there and went to the top of the minaret and prayed there and come down from there and began waiting for prophet Khizer (name of a prophet immortalized by the fountain of life). But Khaja Khizer (A.S.) did not come there so he was began leaving from the door and he was found one person come there and asked him what he was doing inside of the mosque there?. So he was saying "He was waiting for prophet Khaja Khizer (A.S.) upon praying two Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) of Nafil (supererogatory) prayer and doing recital there but could not find such wealth so he was going back to his house. That person told him " What is his work with prophet Khizer (A.S.)?, and he also wanders here and there like him, but he could not able to enter inside." During the discussion which was in progress between us and at that time one person wearing green dress was coming there so the person was kissing his feet. Prophet Khizer (A.S.) was asked with that person what I needed?, and if he needs, whether the world or something thing either.? That person told him " He wants to see him only and not more than this."

The discussion was in progress, but there was call (Azan) for the prayer and so many Darwesh persons were coming there from all sides automatically and one Darwesh said Allah Akbar (Allah is great) and one Darwesh person was becoming an Imam (leader) and he was performing the prayer. There was a month of Ramadan so in Taraweeh (special night prayers in Ramazan) prayer twelve parts of the Quran were recited. But in my mind, I was thinking for recitation of some more parts of the holy Quran. When the prayer was over and all Darwesh persons were left

from there to their previous places. I also come back to my place. In the next night I went there with doing ablution and sat there, but could not find anybody there till morning time. The Sheikh of Islam was explained too many benefits in this matter and was standing in the prayer so all persons left from there to their houses.

The 5th Ramadan 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. Dear persons of pure and pious nature were present there in the meeting place. The discussion on the month of Ramadan was started. The Sheikh said "This is the holy month and during this month the Satans will be imprisoned so that the Muslims should not be misguided by them and all doors of mercy will be opened. For every Muslim one angel will be sent down with a tray of mercy for him. During day and night the serial of coming and going of the angels will be found in the middle of sky and earth. And there is a command of Allah, which order angels to pour down the tray of mercy on the fast, keeping persons at the time when they break the fast. The Sheikh said " The fast is secret in between the man and his creator." For each and every worship there is the reward which is already fixed. But the reward of the fast nobody knows except Allah. In this matter Allah says "The fast is for Him and so He only knows what the reward should be given in this matter?."

The Sheikh said "The name of first Ashara (ten days) of this month is known as Rahmat (mercy) and the second Ashra (ten days) is known as Magrafat (forgiveness) and its third Ashra (ten days) is known as freedom and released of the persons from the hell. In the first Ashara (ten days) there will be mercy and Barkat (blessing) will be coming down from the sky on the fast, keepers.

In the second Ashra (ten days) there will be Magrifat (forgiveness) and Inam (reward) and bestowing (Bakshis) and also, in every minute, many hundred thousand Muslim persons will be granted the approval of the will of Allah. In the third Ashra (ten days) all those Muslims persons who will observe the fasting during their lives will be freed from the hell."

After this Sheikh said "The person who will be pleased with the commencement of the month of Ramadan and for him Allah will free him from the grief and increase his blessing always. And those who become sad upon the end of this month for him Allah will grant him the pleasure and happiness of the both worlds." The Sheikh continued his discussion further and he told " The reward of observation of fast of Ramadan is written as the equal worship of 1000 years. And as per this calculation, the sins will be also forgiven by Allah."

The night of Power (Shabe Qadar)

This night is available in the last Ashra (ten days) days of the month of Ramadan. So the man should be careful during this period and he should avail and get the full benefits of the night of power.

After this Sheikh said " For the people of innermost every night is the night of power. And on this day, all Nemats (graces) were available to them which are only available to the general persons in the night of power. But it is good that its importance should be specially taken care in this matter."

The Sheikh continued his discussion further and he said " During the month of Ramadan the practice of spiritual masters was that they used to hear one Quran in the Taraweeh (special night prayers in the month of Ramazan) prayer. And Khaja Haruni used to hear two Quran. After this Sheikh said " Once he

was travelling towards the western side and the month of Ramadan was started and he was staying in the mosque of Imam Had'dadi. There lived one great and the famous pious person was there and his name was Sheikh Abdullah Mohammed Ba-Farzi and he was the Imam (leader) of that mosque. He used to recite every night, three Quran and 8 parts of the Quran during Tarawih (special night prayers in Ramazan) prayers. So I was able to get too much reward of hearing of the Quran during the month of Ramadan there. At the time of leaving the meeting he said " In this way and by this method of the hard work and endeavour and the task should be done. The people of pure and pious persons say " This way cannot be covered without the endeavours."

The Sheikh said " Khaja Ba-Yazid Bustami worshipped Allah for a period of 70 years. He used to live for many days without water and food. Due to his too much hardship and difficulties than he was able to get presence himself in the court of Allah. When he got presence there, then he heard a divine call in which it was heard " Still Aliash (filth) of the world is available to him. If it is not removed from him, then he cannot move further." So he said "Oh : my Lord now he was not having anything to him." And he was received replying " To see his dress and the water pot." Then Ba-Yazid Bustami removed the above things and he was getting permission . Upon explaining up to here Sheikh began weeping and said " Sheikh Ba-Yazid was stopped there due to his dress and water pot. So the persons who are involved in many matters of the world and so then what they should can keep hope in this matter?."

After this Sheikh said " This is the holy month of Ramadan and he will complete one Quran in Taraweeh (special night prayers in the month of Ramadan) prayer every night. Is any body is there who will share with him.? So all people accepted his suggestion

and put their heads on the ground and they said it is their great pleasure in this matter. The Sheikh has completed the recitation of four Quran in one night. In every Rakat (one rakat = one set of standing, genuflexion and prostration in prayer) he was recited 10 parts of the Quran. The only short portion of the night was left due to this reason of lengthy recitation of the holy Quran. I was also presented during the Taraweeh (special night prayers in the month of Ramadan) prayers during that month of Ramadan.

The Revelation and miracles

After this, the discussion was started about revelation and miracles. Once myself and Sheikh Jamaluddin resident of Awuch were together at one place. Sheikh Jamaluddin was a man of powerful miracles and the holder of the grace with him and one day I was sitting with him. Some dauntless (Qalendara) persons come there with the holding of iron rods on their waists with them and they come there and said Salam to Sheikh and sat down there. Among Qalander persons all were not having wisdom and intelligence with them and in those days in the public kitchen of the shrine building by chance the curd was not
available. The Qalander persons were asked for the curd. The Sheikh saw me and I also look at Sheikh so that there should be something done in this matter. There was a river near the shrine building. The Sheikh told Qalenders if they require the curd, then should go into the river and they can eat as much as they can eat curd from there. The Qalander thought this thing very difficult for them, but by unwillingly they stood and they reached near the river water. Upon looking there, they find all was the curd in the river which was available everywhere. So they eat full of their stomach. Upon this Sheikh Jamaluddin said “ The

Darwish persons should go inside of the shrine building and they should take rest there."

In this connection he told "One pious person told the story that in the presence of Sheikh Jamaluddin one man come over there from performing the Hajj and upon kissing the ground due to the respect of Sheikh he continued his conversation that he was seen him in the circumambulation of Holy Ka'aba during Hajj pilgrimage season. So Sheikh was upset and angry in this matter and he said him, " Oh: foolish, does not disclose the matters of Fakirs (Darwish) and be silent in this matter. The persons of Allah used to live in Kamli (blanket) and what is this great thing.? In his presence the Ka'aba is available. If he wants, he can visit from the East to West within time off in the twinkling of an eye." The Sheikh caught the hand of that person and said him " To close his eyes and that person closed his eyes and he saw Sheikh was on the mountain of Qaf (Caucasus a legendary abode of the fairies) with one angel who was Mu'wakkil (guardian) of that place. And after some time, they come back to the place. Then that person accepted the status and position of pious personalities. He left the place while saying " It is right that the position and status of friends of Allah will not be known to anybody except Allah."

After this Sheikh of Islam said "Nobody wasn't seen Sheikh Jamaluddin during the prayer time. When the time of prayer comes he used to vanish from there. At last, the secret was known that he used to perform his prayers in the holy Ka'aba (grand mosque) in Makkah."

During the discussion one old Jogi (Hindu ascetic) who was doing many endeavours was coming there from a long distance in the presence of Sheikh and upon visiting him there was very much fear of Sheikh on him so he was let down his head there.

So Sheikh looked at him and he told him in the loud voice " Lift your head" then he lifted his head and stood there with the folding of his hands. The Shaikh of Islam asked him from where he was coming there and what is his condition.? Due to fear Hindu ascetic (Jogi) could not reply in this matter. So Sheikh repeated his words, but he could not reply. Upon asking three times, he said slowly, " Your honour he could not talk in front of him". Upon this Sheikh of Islam told me, " This Jogi (Hindu ascetic) come here with many big challenges, but when he put his head down on the earth then I thought in my mind that the earth should catch his head. So it happened like that. He tried to lift his head from there, but he could not rise from there. If he will not regret from his arrogance and pride, then he was left there until the day of judgement."

Then Sheikh looked at the Jogi (Hindu ascetic) and asked him about his work. The Jogi said, " We have obtained the perfection in the work of flying in the air and he have got this thing." The Sheikh told him to fly in the air so that we can watch the game." Upon flying of Jogi (Hindu ascetic) Sheikh gave the signal to his wooden sandals to fly in the air by the order of Allah and beat on the head of Jogi (Hindu ascetic). So the Jogi (Hindu ascetic) was upset with this matter and come down on the earth and accepted that when the position and status of sandals are so great then who will equal his position with the status of Sheikh so he was accepted the religion of Islam and its truth."

In his new way of life Jogi (Hindu ascetic) said " In the world all kinds of good and bad nature children are born to the parents. This will happen due to knowing or not knowing the rules and regulation of the intercourse by the parents." This is a lengthy and detailed discussion. One day I asked Sheikh his explanation in this matter. So Sheikh smiled in this matter and said: " Moulana

Nizamuddin well you have learnt all the details in this matter but all things are no useful for you so leave these things."

At that time, some Darwesh persons with the wearing of the wool caps come there from Palestine and put their heads down there for the respect of the Sheikh. The Sheikh told them to sit and they sat there. There was one pious person who was watching Sheikh many times and putting his head down there. At last, he could not control himself and he was standing there and put his head on the feet of the Sheikh and he said " Oh: master (Maqdoum) he has seen him in the Palestine mosque in sweeping work there. The Sheikh told him " You are right, but do you know the promise or you have forgotten your promise in this matter.? So you should not disclose this secret. So that Darwish was regretted very much that he was making a big mistake in this matter. When he felt very much regret and weeping for his mistake, then Sheikh said " My dear, where the pious personalities of Allah sit,there will be available the holy Ka'aba, Arash (throne of Allah) and the chair of Allah and also whatever the things which Allah was created can be seen by them." Then he asked them to close their eyes and again asked them to open the eyes and they made a slogan and were become unconscious. After passing of sometime when they become conscious and they said actually Sheikh was showing us all things which he was discussed with us. The Sheikh awarded the caps and granted them caliphate of Suwastan and given them permission to leave from there. After that, it was known by the travelers that Sheikh was used to visiting the mosque in Palestine daily and was used to do the work of sweeping there. Upon this discussion Sheikh said "He was standing for a period of 20 years in the condition of thinking. And due to standing for a period of 20 years and, for this reason, the blood was reached in the legs and it was discharged from

there. During that period, he was promised not to give cold water and a loaf of bread for the soul." When this discussion was in progress one Derwish person came there and his name was Shahabuddin Ghaznavi who was a disciple of Sheikh and he was coming there and he was kissing the earth and sat there. Who was brought 100 Dinars from the ruler of Lahore for Sheikh? So Sheikh asked him soon to give the gold coins. The Darwish gave him only 50 Dinars to Sheikh. So Sheikh smiled and said "Shahab, well you have made the brotherly distribution of the amount. But Darwish should not do like this. So the Darwesh person was regretted in this matter and gave him balance 50 Dinars immediately. The Sheikh said, " If he would not have warned him, then he will be away from the right path and never reach to the final destination." Upon saying this Sheikh gave him back 100 Dinars and asked him to renew his pledge to him because there was a problem in the first pledge. Upon his second pledge, Sheikh asked him to leave the place. If he wants to give cap to anybody then he can give him and now here his work is over so he can leave this place.

The 25th Shawwal of 655 Hegira year

Alam of Alwai (heaven) and Alam of Safli (world)

Today I was sanctified to touch the feet of the Sheikh. Sheikh Jamaludin Hansavi, Sheikh Baderuddin Ghaznavi, Moulana Baderuddin Ishaque and other pious personalities and pure persons were present there in the presence of Sheikh. After this one Jogi (Hindu ascetic) come there so I asked him what is a real affair in his religion.?. He said "There are two worlds which are accepted by them and which are mentioned as follows.

1.Alam Alwai (paradise)
2.Alam Safli (world)

From the forehead to the navel (Naf) is belongs to Alam Alwai (paradise) and from the navel (Naf) to leg belongs to Alam Safli (world).” Upon hearing this Sheikh of Islam said “ He is speaking rightly, but care to should be taken for the following things which are necessary and must in the Alam Alwai (paradise).

1.Truth and Safa (purity)
2.Good manners
3.Good dealings

In the Alam Safli (world) the care and control should be taken for the following things.

1.Piety
2.Cleanliness
3.Care of Zahed (asceticism)

Then Sheikh of Islam began weeping and he said “ He liked his discussion very much.”

Then he said “ Those who will claim the friendship and love of Allah and also if he will have the love of the world, then in this case he is a liar and false person.”

After this Sheikh said “ In the book of history Qazi Hameeduddin wrote there are three times when the mercy of Allah will be sent down to the world.

1.At that time of the ecstasy (Sama).
2.At the time of eating of the food for the purpose of getting energy and power for the obedience.
3. At the time of the cleansing of the hearts of the Darwesh persons.

During this discussion, six or seven young and old Darwesh persons of grace and who belongs to the linage of the Chist come there and they said: “ There is a reality among them to so

please ask some of your friends to hear the details on this matter for the sake of Allah." The Sheikh of Islam allotted me this work and Maulana Badruddin Ishaque was also asked to assist me in this matter. So we have obeyed the instruction of the Sheikh. At the time of the statement they used such words of respect and honour and for this reason on me and on Badruddin Ishaq there was lamentation which was prevailed upon us due to the good speech of the persons so there come thinking in our minds that these are angels sent down by Allah who come there to teach us for the settlement of disputes and problems. When Sheikh of Islam comes to know the details in this matter, then he began weeping and he said "Yes" there should be nothing revealed from the dead body, it means there will be no reveal of the effect of the anger."

After this, in this connection, Sheikh said " When who will eat his food, then it is compulsory for him to observe obedience so that the food will become part of the worship. The Fakir (Darwish) should eat as per the desire of the soul." The Sheikh said " As per reference from the book ***Rahatal Arwah*** in which it was written that one Darwesh was made one monastery there and he was living in it for many years there. One another Darwesh come there and he lived on the other side of the river. When the first Darwish's food was ready, then he called his wife and his children and told his wife to go and give the food to that Darwesh. So the woman told him how she can go there as there is no boat in the river. He said " When you reach on the bank of the river and say " Oh: river of the venerable to give her the way for the sake of that Darwish who did not do even one-time intercourse with her during a period of 30 years." And in this way, you will get away on the river." Upon hearing these words she was surprised as she had many children from him but what he is

saying on this matter but she was silent at that time and went to the bank of the river and she was repeated the words and she found the way in the river and she was reached near the Darwesh person and said Salam to him gave him the food which she was brought for him. That Darwesh eats the food and asked the women to leave the place. So she was surprised how she should go back to her place. So the Dervish asked her how she was coming there.? The women told him that " Her husband was instructed in this matter and she followed his instruction and she come there." The Dervish asked her that she should say " Oh: river of the venerable now to give way for the sake of that Darwish, who did not eat food for a period of 30 years." In this way, the woman found the way to the river and reached back at the place of her husband. She asked him to explain the secret in this matter. He said " He and that Darwish person said correctly in this matter. Since for a period of 30 years, he could not intercourse with her as per the desire of his soul, but he did intercourse as per her rights only. And that Darwish did not eat food unless there will determine in his mind that with the food there will be a source of the power and energy for the worship."

After this discussion was started about Hazrat Abdulla Ben Masood that his height was small. The last prophet of Allah said about him that " He is the purse of the knowledge." كَنِيفَةُ الْعِلْمِ With this, it is known that his height was small. In this connection Sheikh said "One day he was presented with the Sheikh Bakhtiar Kaki and at that time one person whose name was Rais and who was his fellow disciple (Ham-Qirqa) and he came there and kissed the earth and said " Tonight he was seeing in his dream one dome (Quba) and around which a large number of persons were coming and going from there. He was asked who is there in that

Quba (dome)?." And it was said that in that Quba (dome) the Allah's last prophet is resting there. The person who is coming and going from that Quba is Abdullah Ben Masood. He was proceeded further and was asked Abdullah Ben Masood to go into the presence of the prophet and convey his wish so that he could be able to kiss his holy foot and to visit him. He went inside the Quba (dome) and come back from there and told him " The prophet says he do not have capacity in this matter. But he should go and see Bakhtiar Kaki and convey his Salam and give his message that he is used to receiving his presents every night but for tonight he could not receive it "

Again Sheikh of Islam said "At the time of sleeping Khaja Bakhtiar Kaki used to send 3000 Darud (blessing) on the prophet of Allah then he used to sleep in the nights. The Sheikh then explained the details of the endeavours of Sheikh Bakhtiar Kaki that he could not sleep for a period of 20 years in the worship of Allah and did not touch his body with the earthly soil. The Sheikh said, " The sleep is illegal for a Darwesh person."

One day Shams Dabir come there with a copy of book ***Mufasil*** and asked his permission to read it and Sheikh asked him to sit and read the book. Shams Dabir began reading it and Sheikh began to explain its meaning and at some places he has corrected its details which were written in the book. Due to this kindness of Sheikh, Shams Dabir was very happy in this matter and Sheikh Islam asked him what is your requirement? And he said " His mother, who is very old and weak and he is taking care of her and facing financial problem." So Sheikh asked him " To go and bring the amount of thanks and he left from the place and at that time he was brought 50 Chital coins with him there and Sheikh asked him to distribute among all persons. Somebody got one and some person was getting two Chital and Sheikh gave me four Chital

by his hand to me. After this Sheikh recited the verse (Sura) Fatiha from Quran. After this event, there was great progress and development with Shams Dabir and in a few days he was become the advisor of Sultan Ghyasuddin Balbon of Delhi Kingdom and in his house, there were too many new and great changes were coming over there.

The 15th Shawwal 655 Hegira year

The Darweshi (mysticism) and estate (Jagir)

Today I was sanctified to touch the feet of the Sheikh and Sheikh of Islam was sitting there and the ruler of Ayodhan was sent the title deed of estate of two villages and 200 silver Tinka with his employees and he asked them to present these things in the service of Sheikh and Sheikh asked the employees to sit there so they all sat there and presented all things in the service of Sheikh and Sheikh of Islam smiled and told them that " Till date he did not accept all these things and also it was not the practice of our Sufi masters (Khajagan) who were passed away from the world. So take back all these things as there are many other people are there who are in need of all these things so give them."

After this Sheikh of Islam told one story which is connected with the above event. " Once Sultan Mahmood was sent through Ghasasuddin Balbon the title deed of the estate of four villages and along with the money to him in Multan. The title deed of the estate of four villages sent for him and the money was sent for the expenditure of the Darwesh persons there. But he refused to accept the same." Upon saying this Sheikh of Islam began

weeping and he said: " When we accept all these things, then who will tell them as the Darwesh persons and then we will be included among the people of the wealth." Then he told the employees of the ruler of Ayodhan to take back all these things and give to some other needy persons.

After this Sheikh told "He was present in the service of Sheikh Bakhtiar Kaki then the minister Shamsuddin Anarallah Burhana come there with army of the king and he said " The Sultan was sent title deed of an estate of 6 villages and some other things as presents in your service " and Sheikh was smiling and said " If our Sufi masters (Khajagan) were accepted all these things then there was no objection from our side. But they did not follow this custom in this matter so we will not go against their customs and tradition, then how we will face them on the day of the judgement?."

The Good manners

After this the discussion continued further about the Hadith (sayings of the prophet) from the book ***Musharaq al-Anwar*** and he said all Hadiths (sayings of the prophet) which are recorded in this book are true. One pious person reported one reference from Moulana Raziuddin that when he will face any difficulty about any Hadith (saying of the holy prophet) and in that case if he will face any problem with the people, then he will use to see the prophet in the dream and then he will use to make corrections if any in that Hadith (saying of the prophet). After this Sheikh said, " Allah's last prophet once want to pray, but at that time nobody was not there except Hazrat Abdullah bin Abbas. So prophet caught his hand and brought him in line with him. But when the prayer was started Abdullah bin Abbas went on his backside due to his respect and honour. The prophet was broken, his intention of the prayer and took him in line with him. But he

again went back side of the prophet of Allah. This event happened three or four times. At the last prophet of Allah asked Abdullah bin Abbas, why he went in the backside of him.? So he said, " What is his ability that he should stand with the prophet of Allah?." The prophet liked his too much manner of the respect and honour and he was praying in his favour which is as follows " Oh: Allah to allow him the wisdom of the religion."

The revelation and miracles

After the above topic the discussion about this revelation and miracles was started. He said " The miracles should not be revealed and this is the work of persons as per courage with them. The great Mashaiq (learned persons) persons were not given importance to this. So it is compulsory for one who knows this so, then he should think as it is nothing in this matter and Sheikh said " One day Khaja Hasan Noori went at the bank of the Tigris (Dajla) river. One fisherman was set, his net there. Khaja Hasan Nori said, " If there is a miracle to him then, this time, there will be the catch of fish of 100 kilograms in weight." The news of this event was known to Junaid of Baghdad. So he said, " If possible there will be the catch of the snake in the net and who will bite him so that he will be killed there and he will be martyred in this way." Now nobody knows what was happening to Khaja Hasan Noori in this matter.? In this connection, Sheikh continued the discussion further and he said: " Sheikh Saduddin Hamuya says to disclose the miracle is like to leave obligation." On this subject, Shaikh said, "Brother Saduddin says the ruler of his city did not have a devotion to him. One day he was passed from his door. He sends a messenger to his house and asked him to bring the Sufi person out of his house so that he can see him.

The messenger comes into his house and he explained all matter to him. But he was not given any importance in this matter and continued his worship. So for this reason, the messenger went back to the ruler and told him all details. So the ruler comes inside of his house and saw him. When he saw this he was standing there and welcome him and, at last, both of them sat in one place. He asked the servant to bring an apple for him. He cut the apple and presented to the ruler and he also ate the apple. On the tray, there was one another big apple was there so the ruler thought that if the Sheikh has pious of heart then he will present that big apple to him. Upon this thought in the heart of the ruler then he took the apple in his hand and told the ruler that once he was in travelling and in one city he saw many persons were there in one place. Among those persons, one man was there who was sitting there and who was watching the show. The showman was given one ring to one person among the gathering and asked the donkey to find out the person who is having the ring with him and he was by covering the donkey's eye with a bandage of cloth so that he could not able to see anybody. So the donkey began his search by smell every person and, at last, he went near the person by his smell, and he was stopped there who was having a ring with him and he showman was collected ring from him. In short, of explaining the above story what he wants to say in this matter that If he would say anything about miracles and revelation then his status and position will become same of the donkey. If he will not say in this matter, then you will think this Darwesh do not have Safa (cleanliness) of the heart. Upon saying this, he put the big apple before the ruler."

Then Sheikh of Islam began weeping and he said " The pious persons should used to keep secrets and they did not disclose themselves and not to show their miracles before anybody. The

Sheikh was saying about these benefits and the prayer call was heard and Sheikh becomes busy in the prayer and the persons left from the meeting place.

The 20th Shawwal 655 Hegira year

The miracles

Today I was sanctified to touch the feet of the Sheikh. Sheikh Bederudden Ghaznavi and other persons were present at the meeting place. There was a discussion about the justice of Hazrat Umar Farooq (R.A.) was in progress and Sheikh said " When he become a Muslim, he took the sword with him and took Hazrat Bilal and asked to go on the top of the minaret and to shout the prayer call (Azan) from there. "So the prayer call (Azan) was performed from there. Due to prayer call (Azan) which caused a panic (Tehlaka) among non-believers of Makkah and they come to know that today Hazrat Umar became Muslim. They said that now it is not possible for them for the success of their planning and acts.

Then he said that "Once Hazrat Umar Bin Qattab was passing from one way and one butter milk selling old woman was weeping there on the way.She told him, " Whether it is legal in your ruling period that the earth should drink her buttermilk.?" So then he said "Oh earth to give back buttermilk of the old woman otherwise he will beat you with this whip?." Still, this matter was being told by him, then all buttermilk was coming out of the earth at that time and which was collected by the buttermilk selling woman. Then he said "One time Hazrat Umar Bin Qattab was sewing his dress in the courtyard and his back was towards the sun. When there was an effect of the heat of the sunlight, then,

he was looking at the sun with a look of anger. There was a command to the angels to take out light from the sun. When the light was taken out of the sun so there was prevailed darkness in the whole world. The prophet due to sadness told that “Perhaps there was happening the day of resurrection, so for this reason the light was taken out from the sun. During this time angel Gabriel came over there and he told the prophet that the day of the resurrection did not happen. But due to sunlight, there was heat on the back of Hazrat Umar Bin Qattab so he was looking at the sun with anger. So from that time we have taken out the light from the sun. The prophet of Allah called Hazrat Umar Bin Qattab and recommended for forgiveness in the matter. Hazrat Umar Bin Qattab told him “ Oh prophet of Allah, I have looked at the sun with an anger, but now I have forgiven the sun so, then immediately the light was given back to the sun and it was becoming bright as before.

Then he said “ once he sent a message to the Qaiser of Rome that why he did not pay the amount of tribute to Madina.?. He was excused in this matter and said that if the messengers upon the visit of Madina if, it is found eligible then he will send the tribute amount to Madina, otherwise he will not pay the amount of the tribute. When the messengers of the Qaiser of Rome were reached to Madina and visited the house of Hazrat Umar Bin Qattab and they have asked there where he was going.? When they have reached in the graveyard in which he was stitching his dress there. They said Salam to him and he was able to know due to purity of heart and asked of them whether they have brought the amount of tribute there.?. But they said that “They will not pay the amount.” There was kept a whip there on the earth and he collected it in his hand and told them that “Oh messengers I was

being defeated the Qaiser of Rome. So for this reason, due to fear the messengers left from there.

On the way they came to know that the Qaiser of Rome was sitting on his throne in his royal court and he was conducting the general court session there, then suddenly the wall of the court of the king was shattered and one hand with a whip was appearing there and due to this reason the head of the Qaiser of Rome was cut and fallen on the floor in the royal court hall. The condition which was seen by the messengers in Madina was explained in the Rome so there came the huge amount of tribute to Madina and there was no limit on it and many thousand infidels person accepted the religion of the Islam.

The 21st Shawwal of 655 Hegira year

The parting of the world

Today I was sanctified to touch the feet of the Sheikh. The discussion was in progress about leaving the world and Sheikh said " Once one pious person laid his prayer mat on the water and after prayer, he said, " Allah's prophet Khizer (name of a prophet immortalized by the fountain of life) is committing a mortal sin, so enable him repentance in this matter." Prophet Khizer (name of a prophet immortalized by the fountain) come there immediately and said him, " Oh: holy person what he was done show him? So that he can repent in this matter and ask forgiveness with Allah." He said " He was planted one tree in such a jungle and he was sitting there under the tree's shade and take a rest there. His claim in this matter is that it was done for the sake of Allah." So prophet Khizer (A.S.) was accepted his mistake and repented in this matter."

Upon this that pious person was told prophet Khizer (A.S.) about the realities of the leaving of the world " It should be like this and he explained further in this matter that he would like this and if he will be given the world and if there will be promise in this matter that there will be no accountability with him then he will not accept this. If he will be asked to accept the world otherwise he will be put into the hell, then he will prefer the second thing and he will not accept the world. Prophet Khizer (A.S.) asked what is the reason for such no concern in this matter.? He said " In the world there is an anger which was expressed by Allah. So the thing for which Allah is an enemy to it, so he also an enemy of it."

The engrossment in the invocation of Allah (Zikar)

Then the discussion was commenced that in all conditions Zikar (invocation of Allah) should be continued and Sheikh said "One person asked with a great pious person that when he will be engaged in Zikar (invocation of Allah) then he should remember him there. The Derwish said " It is a sad time that when there is the invocation of Allah, then at that time there will be thought about him."

The wisdom and knowledge

Then a discussion about the wisdom and knowledge was started. The book of *Mufasil was* kept there and Sheikh said " There are two favours of Allah which were available on the mankind. One is the manifest (Zaheri) is descending on the prophets and other is the innermost which is wisdom. Because if one man who is the learned person, but he does not have wisdom, then that knowledge which he is having with him is not at all beneficial to him. In this connection Sheikh said " He was seen in the book *Asar Taibin* in which it was written that Whatever descending on prophet Adam (A.S.) is the knowledge of existing

things and about this it is mentioned in the Quran وَعَلَّمَ ءَادَمَ ٱلۡأَسۡمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمۡ عَلَى ٱلۡمَلَٰٓئِكَةِ "And He taught Adam all the names, then showed them to the angels (2-31)." Prophet Adam (A.S.) was surprised to whom he should select. But at last, he has selected the wisdom and he said with the wisdom there will be knowledge. In this connection, Sheikh said the story " There was an instruction for prophet Sulaiman (A.S.) in the holy book that the lovers and pious persons should be careful in the four parts of the day. In the first part, they should do hymn of Allah and during the prayer time they should be not be careless from beginning to the ending. In the second part, they should think towards them that in which types of sins in which they are involved, what is they are eating and in which work they is engaged. In the third part, they should sit and mingle with their brother and if he will find his any mistake and did not disclose it to other people. In the fourth part when not to eat and then do not sleep and do worship and should do good deeds and do not mingle in the company of the bad persons. "

After this Sheikh said " As per reference from the saying of Allah's last prophet that surely the knowledge and wisdom are interconnected with each other. The knowledge is not separate from the wisdom or the wisdom is not separate from the knowledge. So who is superior to the persons.? The persons who know himself and in this way there is the upper hand of the wisdom. In this connection Sheikh said " As per reference from a book ***Tuwariq*** in which Qazi Hameeduddin Nagori wrote there is a limit to everything and the limit of the worship is wisdom because without the knowledge there is no use of the worship and without wisdom the knowledge will become a headache and on the day of judgement this will be become a matter of objection. When Imam Abu Hanifa was asked for the reason of solving

1,000 problems from each verse and each Hadith (sayings of the prophet) of the prophet. Then Imam said, “His wisdom helps him in this matter.” If the wisdom is not there then he should not solve any issue of the Islamic law”. Sheikh of Islam said “ The wisdom is more virtuous than all other things. If there will be no wisdom, then there will no knowledge of Allah (Marafat). Upon this discussion, there was shouting of a prayer call (Azan) so Sheikh began his prayer, and for this reason, I left from the meeting place.

The 25th Zeqada 655 Hegira year

The Knowledge and wisdom

Today I was sanctified to touch the feet of the Sheikh. Then the discussion about the knowledge and wisdom was started and Sheikh said “The knowledge is superior and important among all worships of fast keeping, prayer and Hajj pilgrimage, with Allah. Upon this Sheikh of Islam began weeping and he said “ The knowledge is that thing which is not known by the person of the world and asceticism (Zuhad) is such thing which is not known by the ascetic (Zahed) person and the work is out for two of them. So that a courageous person should overlook these two matters.

Then Sheikh told “If the people know the importance of the knowledge then they will leave all their things and engage in it to get it and the knowledge is like a cloud which will not descend

other than mercy and those who will share it will be free from the sins.”

In this connection Sheikh said “ One day he and Jalaluddin Tabrizi were sitting at one place and we were discussing about the knowledge is like a pure glass lantern in which there is a lighted lamp and with its light all of the world of the mankind (Nasut) and the world of angels (Malakut) are shining so one who ever will be engaged in the knowledge and, then he will not face the darkness and in his body there he will be benefitted of the splendour all worlds will be there.”

In this connection, Sheikh said “ The learned persons are careless from the knowledge. They have made the world as their own Qibla (direction in which Muslims turn in prayer) and they are thinking the Islamic law (Shariah) as a play with them. The sheikh began weeping and he said now there is no remaining of the power and blessing.

Upon this Sheikh of Islam began weeping and he said “ In the book it is mentioned that on the day of the judgement the reformers and the learned persons those who were used to busy with the people of the world and who do not have done their designated work and so for them there will command of Allah to send them into the hell. The angels of punishments will be given the command to put chains on the fire upon their necks and to take them to the hell.

Again Sheikh said “ The persons of knowledge which are mentioned above are those people with the knowledge who will show piety and innermost but they did not act upon the knowledge and while putting up lame excuses and they used to earn the wealth of the world. After this Sheikh said “ Qazi Hameeduddin Nagori wrote in his book ***Rahat al-Arwah*** that if the man will not follow the proud of his knowledge and if he will

use it legally then Allah will grant him the right knowledge to distinguish the following things.
1. Right (Haq) and wrong (Batil)
2. Good and bad
3. Legal (Halal) and illegal (Haram)

Then he said "There are many kinds of the wisdom are there. But the name of the person of knowledge is entirely attached to the knowledge. But actually, the learned person (Alim) is such person who knows the knowledge of the prophet of Allah. The link of knowledge of the prophet is in the sky. Because Allah will descend all knowledge through the revelation (Wahi) on the prophet of Allah.

After this, the discussion was started about Marafat (knowledge of Allah) and Sheikh said "The man who does not know himself, then he will be engaged in the lust and greed. So for this reason, one who will know himself, then he did not love others and those who have love of Allah, if there will be 10,000 world before him, then he will not look at them. Then Sheikh looked at me and he said " The people of Marafat (knowledge of Allah) are such persons when there will come there 100,000 angels like Gabriel, Israfil, Michael, who are trusted angels in the court of Allah will bring before them from the Arsh (throne of Allah) to nether regions but they will not take notice of their presence and then they should not think except the knowledge of Allah there and also they should not know about their arrival and departure .If he is against of the above then think him as a false claimant and he does not belong to the category of the people of knowledge of Allah."

In this connection Sheikh said " One day he was present in the service of Sheikh Shabuddin Saherwardi and he said " When

Allah wants to make a person His friend then will open the door of Zikr (invocation of Allah) for him and allot his place in the caravan of the fear and surprise and which is a palace of Allah's magnificence (Azamat) and majesty (Jalal). In this way every person will come under the safety and protection of Allah."

In this connection Sheikh said " One day he was presence in the service of Sheikh of Islam Khaja Moinuddin Sanjari and he said " The people of knowledge of Allah (Marafat) will be available trust to them and that trust available with a religious sanction (Alawi) and fondness and when he will attain such status, then he will not know his own condition and position even if he will be put in the fire." Afterward Sheikh said " The people of the Maraft (knowledge of Allah) should able to claim of their position, when should able to get benefit the mankind from the gains of their Marafat (knowledge of Allah) and to defeat the persons who claim for the love."

After, this Sheikh he said "About the details of the daily recital and practices of Sheikh Jalaluddin Tabrizi. At the time of his death one disciple was present there who saw Sheikh in the smiling condition at that time, so he asked with him in this matter " Oh : master, he is going to leave the world for ever and there is no sadness on his face but instead of grief he is smiling at this time. He said " This is the identity of those persons who know Allah. "

Then Sheikh said " He was heard from the Sheikh of Islam Khaja Bakhtiar Kaki that to give the water of Fiker (thinking) to the tree of the wisdom so that it will not dry but there should be growth and development of it. To give water of ignorance to the tree of carelessness so that its roots will not develop. The tree of repentance will grow in the water of regret

(Nidamat) and it will develop well with it. The tree of love will grow with water of the agreement (Muwaqfat).

In this connection Sheikh said" It is mentioned in the events of Khaja Moinuddin Sanjari that on the night of his death he was seen the Allah's last prophet in his dream many times. The prophet said, " Allah's friend Moinuddin is coming there and we have arrived to welcome him." And he was dying and upon his death it was written on his forehead which is as follows.

" The friend of Allah died in the love of Allah." حَبِيبُ اللهِ مَاتَ فِي حُبِّ اللهِ

When the Sheikh's discussion was reaching up to here, then there was shouting of prayer call (Azan) and Sheikh started the prayer so myself and all other persons left from the meeting place.

The 12th Zeqad 655 Hegira year

The importance of leaving the world

Today I was sanctified to touch the feet of the Sheikh. Moulana Baderuddin Ghaznavi, Jamaluddin Hansavi and other persons were present there in the meeting place. There was a discussion in progress about leaving the world and Sheikh said "Since the time of creation of the world by Allah and due to enmity Allah never looked at it." And during this time Sheikh said " Hazrat Ali Ben Abu Taleb (R.A.) says he has fear from two things. One from the desire of long expectations (Amal). Second the world and to follow the desires of the soul. Because the soul keeps the man away from the invocation of Allah and the desires of long expectations will forget the man from the other world. The Sheikh said: " There was a pious person in

Ghazni. He asked with him there is the world which we are facing on the back side of us and the other world's mouth is on our front side so which thing we should like?" And he said " To like the other world and try to make it better because on the day judgement such endeavours will help us. To perform the works which are possible today and for the tomorrow, there will be no chance at all for such works ".

In this connection Sheikh told the following story " Khaja Abdullah Sahil Tastri was distributed all wealth and property on the way of Allah. So the family members were objected to him in this matter and were asked him to have retained something and some money for meeting their expenditure. But Khaja told them " He do not care in this matter." In this discussion Sheikh said " In the book ***Asra-al Arifin*** in which it was written by Khaja Yahia Maaz Razi which he was reading that when the wisdom will be sent down from the sky and which will not reside in every heart.The wisdom will be away from the following persons who are suffering in any one of the following diseases."

1. The greed of the world
2. Thinking for the tomorrow
3. Jealousy and greed with the Muslims
4. Love for the dignity and status

Then Sheikh said "He was sitting somewhere with brother Bahuddin Zikeria and there the discussion was started on Zuhad (asceticism) and he said Zuhad and Darweshi (mysticism) is the name of three things. If these three things are available there to any person then the such person will be called ascetic (Zuhad).

1. To know the identification of the world and leave it.
2. To do service of Allah and to bear it in mind.
3. To desire the other world and to demand for it.

After this Sheikh said " As per reference from our Sufi master Khaja Fazil Ben Ayaz that on the day of judgement the world will come there with her nice decoration and will say " Oh: my Lord make her personality suitable for any of his slaves. " Upon this, Allah will tell her, " He do not like her and also those who follow you." At that time, the world becomes shattered into pieces. Then Sheikh looks at me and said "To leave the world so that on the day of judgement he will be free from the hell."

Then he said " From the presents and from the conquests and other sources, he used to get huge money and if he will deposit these amounts then it will become a great treasury but he used to spend all money on the way Allah."

In this connection he said " Khaja Moudoud Chisti was mentioned one reference from the book ***Sharah Auliya*** that all harm (illegal) and evil things were gathered in one building and its key is the world. Those people who are wise, and far-sighted never going near that key and the building. The book of exegesis of Imam Zahid was kept before Sheikh and in that book there was one tradition was mentioned and its translation and its interpretation is as follows.

" The insignificant persons were becoming successful and get in the way and the persons with heavy load were killed there."

After this discussion his saying was started about the greatness of Allah and Sheikh said " Allah is venerable from all things. When all world knows about this thing, then why the worldly people are away from grace (Nemat) by it. Why the man will not spend the life in thinking (Fiker) and Zikr (invocation of Allah) and Sheikh said " There are such persons are there

when they hear the name of their friend and then they will sacrifice all their wealth and lives for for him. So as per reference from the book ***Israr Taibin*** in which it is mentioned that there was one Darwish, who was settled down in one house in the jungle and he used to live there. He was standing there in the world of thinking (Fiker) for a period of sixty years. There comes a divine call in which it was heard " Ya Allah''. When the Darwesh heard his friend's name, then he shouted a slogan and died immediately there."

In this connection Sheikh said " If the person of Saluk (mystic initiate) is away from the Zikr (invocation of Allah) then at that time they used to say they are dead persons. If we are living then Zikr (invocation of Allah) will not be away from us." At that time Sheikh said " In Baghdad there was one pious person who use to reside there and his daily recital and practice for Zikr (invocation of Allah) was about 1000 times daily basis. And one day he could not continue his daily recital and for this reason there was one divine call in which it was told him that such and such person was dying. When the people heard this divine call then they went to see that person at his house and they find the pious person was living. So they were surprised at this matter and regretted with him for their misunderstanding. That pious person smiled and said " You all right and you have followed the divine call. As his one day's daily recital was neglected by him so for this reason it was announced by the divine authority that he was dying."

In this connection Sheikh said " To have Zikr (invocation of Allah) on the tongue is the sign of a man of Eman (faith) and it will keep a man from the hypocrisy (Nefaq) and also it is a like fortification which keep him away from the Satan and safety from the fire of the hell."

After this Sheikh said " As per reference from the book ***Sharah Mashaiq*** in which it was written that when the Muslim (Momen) will open the tongue with Zikr (invocation of Allah) then at that time there will be heard a divine call in which it will be said " To stand and celebrate it as Allah was forgiven his sins."

Then Sheikh said " When he was in Swistan and he saw a Darwesh person who standing there in Suker (intoxication) condition and he never talks except Zikar (invocation of Allah). So if in Zikar (invocation of Allah) one who will get this felicity permanently then it is compulsory for him that he should day and night while sitting, standing and sleeping with ablution or without ablution in his all conditions except the time of natural calls and he should not neglect Zikar (invocation of Allah).

In this connection, Sheikh said " There was one pious person who used to help the persons to solve the problem in the Hadiths (sayings of the prophet). One day there was a discussion about the comb. He said " To combing is the Sunnah of the practice of the prophet of Islam, and also, it was the Sunnah of the (practice) other holy prophets. He said " One who will comb his beard in the night, then Allah will not put him in the problem of Faqr (indigence). There will be a reward of the freeing 1000 slaves in lieu of each hair of the beard and the equal numbers of his sins will be decreased. If the people will know the benefits of combing then they will leave other worships and adopt this worship."

Again Sheikh said " One comb should not be used by the two persons. And this matter will put differences among these two persons. Then Sheikh said " During the time of the prophet one woman gave the birth of the two babies and who were born jointly. The relatives of the women were asked the prophet, how to separate the newly born babies. At that time, the angel Gabriel

came over there and he told " Oh: prophet of Allah to order them to comb the babies with one comb, then they will be separated." So it was done in this way and in a few days, the babies were separated.

After this the discussion was started about the congregational prayer and the Sheikh was given this instruction, strictly " If there were two persons available then the congregational prayer should be performed. But there is no instruction about the congregational prayer of two persons, but there will be a reward available for it for the congregational prayer."

After Sheikh told the story " Once he was travelling towards Lahore and he has met there one person of grace and he said with Zikr (invocation of Allah) there will available the following six things.

1. The person will be reached in such condition in which he will think that Allah can see his heart.
2. Allah will keep him away from the sins. The person who didn't leave sins at the time of Zikr (invocation of Allah) then it is a sign that Allah kept him away from him.
3.The person who will be busy in the Zikr (invocation of Allah) too much then the friendship of Allah will be firmed in the heart of that person.
4. The person who does more Zikar (invocation of Allah) then Allah will keep him as his dear one.
5.With the Zikr (invocation of Allah) one should be free from the evils of the Jinns.
6. In his grave, Allah will become his friend.

In this connection he said " No Zikr (invocation of Allah) is equal to the reading of the holy Quran. So it should read it and as its reward is more than other worships.

The excellence of Sura (chapter) Mulk

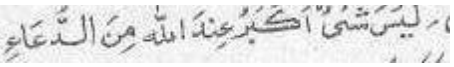
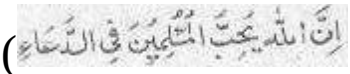
After this Sheikh said " He was heard with the tongue of the Sheikh of Islam Bakhtiar Kaki that in the sayings of the prophet of Allah it is mentioned that the name of Surah (chapter) Mulak in the Taurah and it is mentioned as Masur and in Persian it is mentioned as Masura. This verse keeps us from the punishment of the grave. He said again " In sayings of the prophet of Allah it is mentioned about Sura (chapter) Yasin that one who reads this Sura (chapter) then he will get the reward of such a person who will get the night of power."

The excellence of Zikr (invocation of Allah)

Then Sheikh said " There was one pious person in Baghdad who used to say too much Allah Allah. One day he was passing on the way. One wooden stick was fallen on his head and his head was broken and there a was discharged of the blood started from there. In this matter it is noted to hear that in each and every drop of blood, which was falling on the ground and from which the Naqsh (painting) of Allah was formed there. This event is right because those who will die in such work, then he will face such result in this matter."

The excellence of the supplication

After the above topic, the discussion was started about the prayer (supplication) and the Sheikh said: " He was reading in the book ***Fatwa Kubra*** in which Abu Harare says *" **Lesa Shai***

Akbar Enda Laha Min Duwa ( ***)***". What it means to Allah, nothing is more important than supplication (prayer). Then the Sheikh said " Sheikh of Islam Moinuddin Sanjari says one tradition from Khaja Usman Haruni that in the book of ***Quwat al-Quloob*** it is mentioned, " Inal Laha Yahubul Muslimin Fe Duwa () and its meaning and interpretation is that Allah keeps Muslims as his friends at the time of prayer."

After this the Shaikh said "Once he and brother Bahuddin Zikeria Multani were in one place and at that time there came one pious person and the discussion about the supplication was started between three of us. That pious person said if any person will not take care of the following four things, then Allah will also keep him away from the following four things.

1. Zakat (religious tax)
2. Sadqa (alms) and sacrifice
3. Salah (prayer)
4. Duwa (supplication)

There will be no wealth due to avoiding of the Zakat (religious tax).

There will be no comfort due to avoiding of the alms (Sadqa) and sacrifice.

There will be seized of the faith (Eman) by avoiding the prayer (Salah) at the time of death.

There will no acceptance of the supplications of Allah one who avoids of Dua (supplication).

The daily recital (Wazifa) for the safety

After the above topic the Sheikh said " In Baghdad, one pious person was kept before the tiger so that it can kill him. But he was lying there for a period of seven days, but the tiger could not do any harm to him. His safety was possible with him due to the keeping of him the great name of Allah which is as follows.

Ya Daim bila fanai wa ya Qaim bila zawal wa ya Amir bila wa Wazir

Upon this Sheikh began weeping and he said " His enemy is his soul of Ammara (one's baser self) and Iblis Lain (Satan)." During the period Azan prayer called was heard so the Sheikh started Salah (prayer) so all others and myself left the meeting place.

The second Zil Hajj 655 Hegira year

The Excellence of acts and recitals of the month of Zil-Hajj

Today I was sanctified to touch the feet of the Sheikh. There was a discussion about the excellence of the month of Zil-Hajj. The Sheikh said " In the Aurad (daily round of prayer formulas) of Sheikh of Islam Bakhtiar Kaki it is mentioned one tradition of the prophet with reference from Abu Huraira that to pray Salah (prayer) of two Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) in the first night of Zil Hajj. In the first Rakat after Sura (chapter) Fateha to recite three times three verses from Sura (chapter) Inam. In the second Rakat after Sura (chapter) Fateha to recite one time Sura (chapter) Qul or Sura

Karfiroon. For this Allah will order the reward of Hajj and which will be written in his record of deeds."

After this Sheikh of Islam said " One young man was died who was sinful (Fasiq). Who was a great sinner and bad character man. So the people began to think about his position in the darkness of the narrowed grave. In those days he came in the dream of a pious person. And he was asked how Allah treated with him.? He replied " When the people left him after his burial in the grave, then the angels of the punishment came there with their things to punish him, but immediately the command of Allah was received there in which it was told " We have forgiven and awarded him the paradise. He is one among of Us". The angels stopped their punishment there and they said " This man was a great sinner and wrongdoer person. So what good deed he was done by him for which he was forgiven him and he was awarded the paradise." They were received reply " The reality is the same which you say, but one year in the first of night of the month of Zil-Hajj, he was performed Salah of two Rakat (one rakat = one set of standing, genuflexion and prostration in prayer) so for this reason We have forgiven all his sins."

After this, in this connection he said " As per reference from Wahab Bin Munba that Allah was sent present to prophet Mosa (A.S.). The angel Gabriel was brought those present and said to prophet Mosa (A.S) " Oh: Mosa the person who will read the following Kalamat (phrases) during the first ten days in the month of Zil Hajj then he will be eligible for the following rewards in this matter.

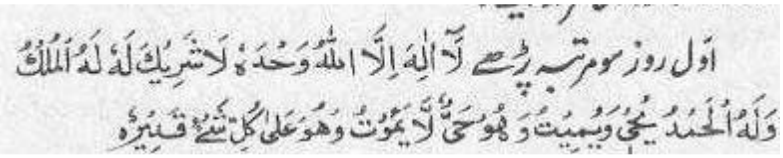
1. The reward of reading of the holy book *Taurah* for 12,000 times.
2. The reward of 12,000 deeds will be recorded in his record of the deeds.

3.12,000 sins will be removed from his record of the deeds.
4.1,000 angels will pray for him.
5. His deeds will be declared as superior deeds of the world.

Then the Sheikh said " He was seen in the book of ***Awarif al-Mawarif*** which was written by Shaikh of Islam Shahabuddin Suherwardi as per the reference of Abul Lais Samerqandi that these phrases (Kalamat) were also sent down in the *New Testament* (Injil) and due to its blessing even a blind person can see the falling of the light from the sky. Upon this Sheikh of Islam said, " Those who will pay respect and honour these phrases, then he can see its effects by the grace of Allah."

First day

To recite this phrase of declaration of the oneness of Allah (Kalim-al-Tauhid) one hundred times.

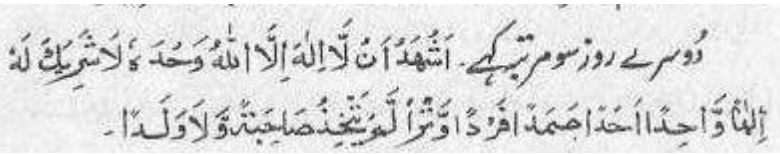

اوّل روز سو مرتبہ پڑھے لَآ اِلٰہَ اِلَّا اللّٰہُ وَحْدَہٗ لَاشَرِیْکَ لَہٗ لَہُ الْمُلْکُ
وَلَہُ الْحَمْدُ یُحْیِیْ وَیُمِیْتُ وَھُوَ حَیٌّ لَّا یَمُوْتُ وَھُوَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ

"La Ilaha Illallaho Wahdahu la Sharika Lahu Lahul Mulko wa Lahu Hamdo Yohyi wa Yumito bi Yedihil Khairo wa Huwa ala Kulle Shai-in-Quadeer."

(There is no God but Allah; He is One; He has no Partner; His is the Kingdom (of the whole Universe). To Him is due all Praise; He gives life and He causes to die. In His Hand is all Good, and He has Power over all things.)

Second day

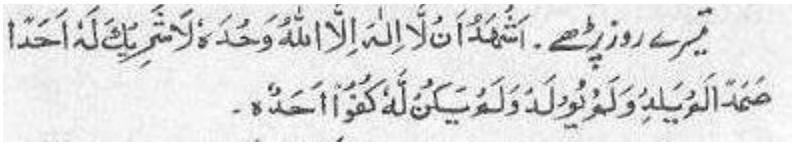
To recite this phrase one hundred times.


دُوسرے روز سو مرتبہ کہے۔ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ
اِلٰهًا وَّاحِدًا اَحَدًا صَمَدًا فَرْدًا وَّتْرًا لَّمْ يَتَّخِذْ صَاحِبَةً وَّلَا وَلَدًا۔

“ Ash hadu an La Ilaha Illallaho Wahdahu la Sharika Lahu illa wahidan ahdan samadan afardan wa waterlam yataqazu sahibatan wala waladan.”

Third day

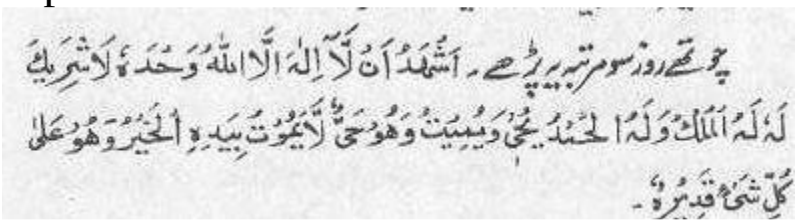
To recite this phrase one hundred times.


تیسرے روز پڑھے۔ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ اَحَدًا
صَمَدًا لَّمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ۔

“ Ash hadu an La Ilaha Illallaho Wahdahu la Sharika Lahu ahdan samadan alam yalid yalam yulad walam yakun lahu kufan ahad.”

Fourth day

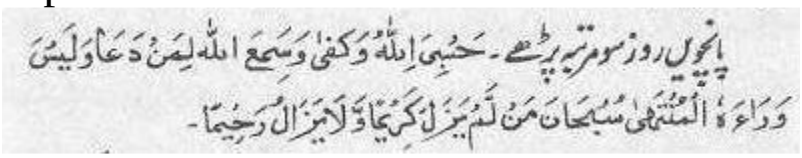
To recite this phrase one hundred times.


چوتھے روز سو مرتبہ پڑھے۔ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ
لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَّا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ۔

“ Ash hadu an La Ilaha Illallaho Wahdahu la Sharika Lahu lahu mulku walahal hamdu Yohyi wa Yumito wahu haiyu la yumito bidhial khair wahu ala kuli shain qadir.”

Fifth day

To recite this phrase one hundred times.


پانچویں روز سو مرتبہ پڑھے۔ حَسْبِیَ اللّٰہُ وَکَفٰی وَسَمِعَ اللّٰہُ لِمَنْ دَعَا وَلَیْسَ
وَرَاءَ الْمُنْتَھٰی سُبْحَانَ مَنْ لَمْ یَزَلْ کَرِیْمًا وَّلَا یَزَالُ رَحِیْمًا۔

" Hasbi Allahu wa kafa wa samah allahu liman duwa wa laisa waru al-munthahu subhana man lum yazilla kariman wala mizalu rahima."

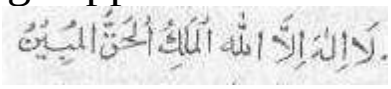
On the sixth day repeat the phrase of the first day and on the seventh day repeat the phrase of the second day. On the eight day repeat the phrase of the third day and on the 9th day repeat the phrase of the fourth day and on the tenth day repeat the phrase of the fifth day.

Then the Sheikh said " During the first ten days of the month of Zil Hajj to pray two Rakat (one rakat = one set of standing, genuflexion and prostration in prayer) of Nafil (supererogatory prayer) after Witar (Some of Hanafis even thought it was obligatory) prayer before sleeping and in each Rakat to recite first Sura (chapter) al-Hamad and then Sura (chapter) Inna Atanak one time, then Allah will give him such a reward which Allah knows well and that person will not die unless he will not see his place in the paradise before his death."

After this, on this topic the Sheikh of Islam continued his discussion further that upon seeing Sheikh Saaduddin Hamuya in his dream and he asked him " How Allah was treated by him? He said " Allah was forgiven him and for each and every obedience he was rewarded him as per its value, but the reward of two Rakat of supererogatory prayer which he was used to pray for the first

ten days during the month of Zil Hajj was finding its grant and reward very much and its value is not able to assess."

After that the Sheikh said " In the first ten days in which Thursday and Friday are included so, on these two days to pray supererogatory Salah (prayer) of six Rakat and in every Rakat recite 15 times Sura (chapter) Iqlas after Sura (chapter) al-Hamad. After the prayer recite Darud (blessing of the prophet) and recite the following supplication.



" La Ilaha Illallaho Mulk Haqul Mubin", and for this Allah will reward him very much and its value is not able to assess and its certain value of description is mentioned as follows.

1.The Thawab (reward) of 24,000 prophets.

2.Till the end of next year, no sin will not be recorded in his record of the deeds.

After this Sheikh said "Among his friends there was one person who was a pious person and great worshipper and he was among the persons of grace and who used to pray this Salah (prayer). Upon his death, I asked him " How Allah treated with him.? Then he said that " He was seen in the Aurad (daily round of prayer formulas) of Sheikh Moinuddin Sanjari that as per saying of the prophet one who will read the Sura (chapter) al-Fajar during the first ten days of the month of Zil Hajj then Allah will protect him from the fire of the hell."

In this connection, the Sheikh said " Upon the death of Sheikh of Islam Khaja Moinuddin Sanjari was seen in the dream and in which he was, said " The following procedures were completed well by the grace of Allah.

1.Death

2.Grave
3.Munkir and Nakir (names of two angels cross-questioning the dead in the grave)

When he was reached under the Arsh (throne) and he went down in the prostration there and he was heard a divine call in which it was said " Moinuddin raised his head and explain why he is so afraid.? " He replied, " Due to His fear of willy-nilly as He is The Compeller (Al-Jabbar) and The Dominant (Al-Qahrar)." And he heard a divine call again in which it was said " One who will busy in Our work then We will also busy in the work for him.Those who used to read Sura (chapter) al-Fajr in the month of Zil-Hajj then he should be not worrying with fear and anxiety. Go, you are forgiven "

After this Sheikh said " The prophet said one who will pray six Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) of supererogatory prayer in the following method, then he will get such a reward for which even the all mankind will try together to describe its value but it will not be possible for them in this matter."

1.In the first Rakat after Sura (chapter) al-Hamad recites one time Sura (chapter) Ayat al-Kursri.
2. In the second Rakat recite one, time Sura (chapter) Lelalaf.
3. In the third Rakat recite one time Sura (chapter) Iqlas.
4. In the third Rakat recite one time Sura (chapter) Izaja.

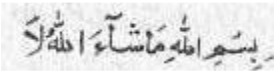
After this Sheikh said " One who will pray two Rakats during the night of Arfa (major Hajj day) of Zil Hajj month with 100 times Sura (chapter) Ayat al-Kursi after Sura (chapter) al-Hamad then Allah will recompense him the Thawab (reward) of 1000 Hajjs."

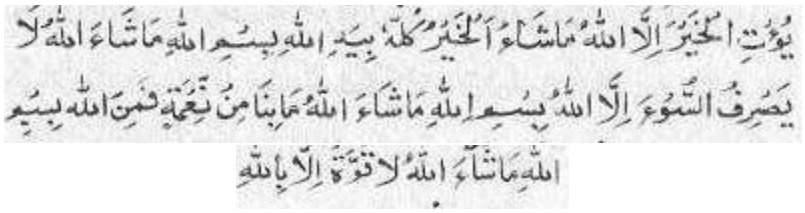
After this the Sheikh said " Once he was Mutakaf (secluding oneself for prayers) in the mausoleum of Sheikh of Islam Khaja

Moinuddin Sanjari and at that time the month of Zil Hajj was started. On the night of Arafa (major Hajj day) he was praying and sat near the mausoleum and commenced reading of the holy book Quran. Some portion of the night was passed. He was reached reading the 15th part of the book, but due to a mistake in reading the Quran, he could not read any Huraf (letter of the alphabet) of Sura (chapter) of Mariam or Sura (chapter) Kahaf by his tongue. So there was a call from the mausoleum of the master (Maqdum) to read the missing Huraf (letter of the alphabet) so he was reading the same. And he was heard a call again in which it was said " He is well reading the holy book Quran and the son of Khalaf (successor) should possess such quality with him." When reading the whole book of Quran was completed, then he was put his head over the footed side of the grave and began weeping and he said " He do not know in which group his name will be added.?" And he was a hearing, call in which it said " Moulana one who will pray the above prayer, then surely he will belong to the people of the paradise." So I kissed the grave and thought I, have posses something so I was satisfied in this matter.

After this Sheikh said " One who will pray of four Rakat of supererogatory prayer (one Rakat = one set of standing, genuflexion and prostration in prayer) on the day of Arafa (major Hajj day) during Zuhar (after noon) prayer and Asar (evening) prayer time and he should recite 50 times Sura (chapter) Iqlas after Sura (chapter) al-Hamad then his supplication will be accepted by Allah."

After this Sheikh said " To recite this supplication, one hundred times.




يُؤْتِ الْخَيْرَ اِلَّا اللّٰهُ مَاشَاءَ اَلْخَيْرُ كُلُّهٗ بِيَدِ اللّٰهِ بِسْمِ اللّٰهِ مَاشَاءَ اللّٰهُ لَا
يَصْرِفُ السُّوْءَ اِلَّا اللّٰهُ بِسْمِ اللّٰهِ مَاشَاءَ اللّٰهُ مَابِنَا مِنْ نِّعْمَةٍ فَمِنَ اللّٰهِ بِسْمِ
اللّٰهِ مَاشَآءَ اللّٰهُ لَا قُوَّةَ اِلَّا بِاللّٰهِ

“ Bismillahu masha allahu la yuwait khair illa masha allah kahir kullahu be yadi llahi bis millahi masha allah la ya yasrafu alsua illahu bimilla masaha allah ma bina min nemate famin laha bis milah masha allah lahul quwata illa billa.”

In this, matter, there is available one reference in which it is mentioned that Allah’s last prophet said “One who will recite these phrases before the sun sets time, then Allah will address that person and say “Oh My person he made Him happy so he can ask whatever need from Him”. The person who recited these phrases during the time of sleeping and at the time of waking up, then he will be free from the Satan and all calamities will be away from him.”

After this Sheikh said “To pray Salah (prayer) of 12 Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) in the night of the Eid al-Azha. In every Rakat recite five times Sura (chapter) Iqlas after Sura (chapter) al-Hamad and for which there is a great reward from Allah for him.

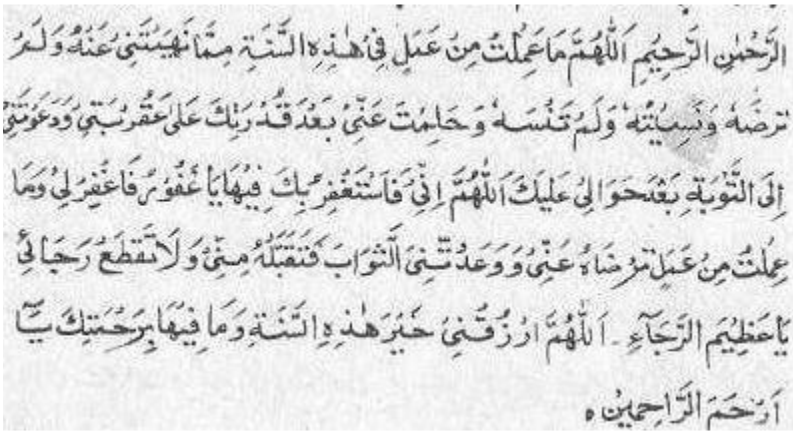
After this, the Sheikh said “After the sermon of Eid al Azha one should pray Salah (prayer) as follows. In the first Rakat recite Sura (chapter) Alam Nashara one time after Sura (chapter) al-Hamad. In the second Rakat recite Sura (chapter) Al-Murasalt one time after Sura (chapter) al-Hamad. In the third Rakat recite Sura (chapter) al-Zuha one time after Sura (chapter) al-Hamad. In the fourth Rakat recite Sura (chapter) Iqlas one time after Sura (chapter) al-Hamad.

Then Sheikh said " In Auward (daily round of prayer formulas) of Sheikh of Islam it is available one tradition of the prophet, which says " One who will return back to his house from Eid al-Azha prayer then he should pray two Rakat of prayer as follows.

In every Rakat, he should recite five times Sura (chapter) al-Mursalat after Sura (chapter) al-Hamad. For this, he will get of Thawab (reward) of the following things.

1.Hajj.
2.Umra.
3.The supplication of the prayer during circumambulation.
4.There will be an increase in his wealth.

After this Sheikh said " He was seen in Aurad (daily round of prayer formulas) of the Sheikh Usman Haruni in which it was written that one who will read the following supplication on the last day of the month of Zil-Hajj, which is also the last day of the year then he will be under the safety and protection of Allah."


بسم الله الرحمن الرحيم اللهم ما عملت من عمل في هذه السنة مما نهيتني عنه ولم
ترضه ونسيته ولم تنسه وحلمت عني بعد قدرتك على عقوبتي ودعوتني
إلى التوبة بعد حوالي عليك اللهم إني فاستغفرك فيها يا غفور فاغفر لي وما
عملت من عمل ترضاه عني ووعدتني الثواب فتقبله مني ولا تقطع رجائي
يا عظيم الرجاء. اللهم ارزقني خير هذه السنة وما فيها برحمتك يا
أرحم الراحمين ه

Bismilla ar rahman nir rahim

"Allahuma ma amalatu min amli fi haza sunatehe mimma anhu walam tarzahu wa nasiyatu walam tansau wa hamilat anni ba'da

qudratak ala uqubati wa dawatni ela tauba ba hawali ela alaik alahumma inni fastaqferak fiha ya ghafur faghferli wama amilatu min amalin tarzahu anni wa wadatni thawab fataqbal minni wala taqtawu rajai ya azeem ur reja. Allahunna arzaqtani khair hazihe sunate wama feha be rahamatika ya arharmur rahamin."

The Sheikh said " Brother Sheikh Bahuddin Zikeria Multani who was reported one tradition of the holy prophet of Allah and said " Those who will pray two Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) of Salah (prayer) at the end month of Zil Hajj and should recite some portion from the holy Quran after Sura (chapter) al-Hamad and after completion of the prayer if he read the above supplication then Allah will forgive his sins of one year and also forgiven him. At that time, Azan (prayer call) was started so the Sheikh commenced his prayer so myself and all other persons left from the meeting place.

The 7th Zil Haj 655 Hegira year

The Religion of Imam Abu Hanifa

Today I was sanctified to touch the feet of the Sheikh. There was a discussion about the religion and the Sheikh was started his discussion on this matter, he said " According to ranking and position the details of the religions are as follows.

1.The religion of Imam Abu Hanifa
2.The religion of Imam Shafei
3.The religion of Imam Malik
4.The religion of Imam Hanbal

It is noted that the people should not have kept on doubts in this matter. But they should think that the religion of Imam Abu Hanifa is superior and other religion's position is after this religion. So his religion is best among all other religions.

The Sheikh said " In the book ***Fatwa Zaheeri*** the writer was mentioned in its last chapter about this event that " When Imam Abu Hanifa was performing his last Hajj then he thought that he will not visit this place again. So he was requested the servants of the holy Ka'ba in Makkah to open the doors so that he should go inside of the Holy Kaaba and perform the worship of Allah for one night there. The servants replied him "This will be the new thing there and nobody, has not done this act before him. But due to his higher knowledge and his excellence as all the world will follow him so for this purpose his desire will be fulfilled. " So for this reason the Imam Saheb was allowed to enter into holy Ka'ba. Imam Saheb and his friends stood inside and did intention of two Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) of prayer and put the left leg on the right leg and was completed half portion of the Quran and then Imam Saheb put the right leg on the left leg and was completed other half portion of the Quran there. After the prayer, he was starting his supplication which is as follows.

" Oh : Lord of the worlds, the rights of His worship he could not fulfil. Also, he could not recognize Him well as per its requirements. So overlook this humble person's defect in the service." There was a divine call in which it said " Oh : Abu Hanifa he was recognized as well and he was made very much Our service. We forgive him and all persons who will follow him until the day of judgment." Upon saying all these details the Sheikh of Islam said " Due to the grace of Allah he is also a follower Imam Abu Hanifa."

Then the Sheikh said " Imam Ismail Bukhari says as per correct tradition that he was seen Mohammed Bin Hasan Shebani in his dream and was asked of him how Allah was treated with him.? And Imam Mohammed said " Allah forgave him by saying that if He want, then He would punish him?. If in case he will not explain of the knowledge so he was forgiven." Imam Bukhari asked him where is Imam Abu Hanifa?. He said " He was reaching to the lofty station in the other world."

Then the discussion started about the difference in the religions and which is religion is better than others.? The Sheikh was began weeping and said " He could not say the name of the great Imam due to his greatness and his piousness. When his one disciple Imam Shebani used to climb over a camel, then Imam Shafei will act as the rider's attendant. From this event the difference of religion is clear that Imam Shafei was a disciple of Imam Shebani and who was a disciple of Imam Abu Hanifa."

Then Sheikh said " Hameeduddin Nagori and Sheikh Bakhtiar Kaki, Sheikh Jamal Tabrazi, Sheikh Baderuddin Ghaznavi were sitting in Mutakaf (retirement to mosque for continued prayer) in Jamia (grand) mosque of Delhi. All of them determined to complete the daily recitation of two Quran. One night they decided to worship by standing on one leg and it means in the two Rakat of prayer, they will reach the day time and all of them were agreed in this matter. Qazi Hameeduddin acted Imam (leader) of the prayer and others became his followers. In the first Rakat (one Rrakat = one set of standing, genuflexion and prostration in prayer) Qazi Hameedudin recited one Quran and four parts of it and in the second Rakat he recited one Quran and completed the prayer and he said in his supplication which is as follows."

" Oh: Allah we have not done His worship as per its requirements. But for the sake of His mercy forgive all of us.". They heard a divine call in which it was called " All of you were forgiven and your wishes will be fulfilled." After this event, all of the above pious persons left from that place.

The geological record of the religion

After this, the Sheikh said " As the disciple should know the genealogical record of the spiritual master in the same way he should also know the genealogical record of the religion as its connection which will reach to Allah and the details are as follows.

The Sheikh of Islam said " If somebody will ask about your religion, then you reply him that you belong to a religion of Imam Abu Hanifa Kufi. The other details of this geological record of the religion are as shown as follows.

Imam Abu Hanifa who was the follower of the religion of Imam Ibrahim Alqama and who was the follower of the religion of Imam Ibrahim Najfi and who was the follower of the religion of Abullah bin Masood and who was the follower of the religion of prophet Mohammed (Peace be upon him) and who was the follower of the religion of prophet Ibrahim (A.S.) and who was the follower of the religion of prophet Noah (A.S.) and who was the follower of the religion of Prophet Shees (A.S.) and who was the follower of the religion of the Prophet Adam (A.S.) and who was the follower religion of angel Gabriel and who was the follower of the religion of angel Michael and who was follower of the religion of angel Israfiil and who was the follower of the religion of angel Izrael and who was the follower of the religion

of Allah and about further of it nobody knows this knowledge except Allah.

The supplication of Masura

After this, the discussion about the supplication of Masura (The holy prophet's prayer) and verses of the Quran was started. The Sheikh said with his holy tongue " Everybody should not be away from supplications and recitation of Quranic verses.

Tahjud (supererogatory prayer) prayer

Then Sheikh said " The Tahjud prayer (supererogatory prayer in the early hours of the morning) was Fard (obligatory) for the prophet and it is Sunah (tradition of the prophet) for other Muslim persons). It is the name of the prayer of eight Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) in the early hours of the morning. In this prayer recitation of any verse is allowed and so there is no obligation in this matter. But care should be taken for lengthy recitation as it was the practice of the Allah's last prophet. After this the Sheikh was mentioned one event of a great pious person whose name was Qutubuddin. Once his Tahjud prayer was lapsed. In the morning he felt that there was pain in his leg. So he began thinking about this matter and he heard a divine call in which it was said it was punishment for missing of the Tahjud prayer.

The act for the safety from the Satan

Then Sheikh said “It was written in Aurad (daily round of prayer formulas) of Sheikh Khaja Moinuddin that the tradition of the prophet, which was reported by Abdulla bin Masood and which he mentioned “ One who will read ten verses from Sura (chapter) Baqer in the following order then there will no entry of the Satan allowed during the daytime into the house.

1.Four Ayats (verses) before Ayat al-Kursi
2.Four Ayats (verses) after Ayat al-Kursi
3.Last two Ayats (verses) of Sura Baqer

And those who will read the above Ayat (verses) then the Satan will not be allowed to enter into the house during the night time.

The recital for the freedom from the poverty

Then Sheikh said “ One who is facing the condition of the poverty and starvation, then he should make the recital of the following phrase then his condition will be improved.

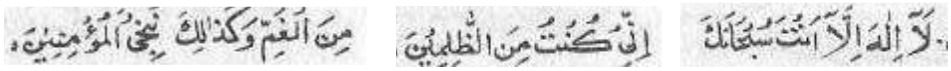
“ Lahool wala khuwata illa billa aliwul Azeem.”

After this the Sheikh said “ One day he was present with the Sheikh of Islam Bakhtiar Kaki and at that time one person came there and he was kissing the feet of the Sheikh and he was asked to sit there. The person told him he was facing financial problems with him. So the Sheikh told “ Do you aren't reciting the phrase “Lahool Wala Khuwata Illa Billa Aliwul Azeem.” That person told “No” he is not reciting this phrase. The Sheikh said “ As per the tradition of the last prophet of Allah one who will recite many times this phrase, then Allah will make him free from the poverty.”

Then the Sheikh said " He was seen in the book ***Baqital Mujtahdin*** by Abul Lais Samar Qandi in which he was written that he was surprised on the following four groups about their carelessness.

1.The recital for the freedom from the grief

Those who are in grief than they should recite this phrase



" La ilha illa anta subhanaka inni kuntu min zalimin". Because Allah said

" Fasatajnalahu wa najiahu min gammi wa kazalik najini al-momineen." After this, in this connection, the Sheikh said " When prophet Ayub (A.S.) was becoming ill, then the insects were born in his body and he was suffering from such a severe ill health problem for a period of forty years. Then he prayed so he was asked to recite the following supplication many times.

" La ilha illa anta subhanaka inni kuntu min zalimin". After the practice of reciting this phrase there was recovery of illness for prophet Ayub (A.S.). The Sheikh said " Once caliph Harun Rasheed imprisoned one young person for his mistake and he was planning to kill him. At that time one pious person came there and instructed him to recite the above phrase. The young person recited the above phrase and he was freed from the prison and he was also awarded the special robe of honour (Khalqat) by caliph Harun al-Rasheed.

2.The freedom from the fear

I am surprised from such persons who are fearful of some things and they do not recite حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ " Hasbe allahu namal wakil". In the Quran, Allah says فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوْٓءٌ "Fanqalibu benamatin minal lahi fazlin lamu yalashum su'ae." In this connection the Sheikh said one tradition " There was one king who was very cruel and in his mind there was came an idea to proclaim himself as God. One day he took advice from his advisors what step he should be taken in this matter?. There was one cunning minister with him and who was advised to kill all learned and Maulavi (Muslim priest) and Mulla (one knowing only religious lore) persons of the city. So that then they will not available and for this reason there will be no person will be left who will follow the religion of Islam, then he can do as per his desire in this matter."

The king as per the advice of the minister, he asked him what he should be doing the next thing in this matter. He asked him to kill all copyists so that reading and writing of knowledge will be no more there. So the king also followed this instruction of the minister. Due to this reason Muslims were left their right path of the Islam. In short in those copyists there was arrested one pious personality of the time who was a sister's son of Khaja Hasan of Basra and upon seeing him the king, he came down from the throne and with great regret he has freed him and awarded him a robe of honour (Khalat). When the pious personality left for the court the king told the persons who were present in the court " When the pious person has entered his palace, he saw two big pythons, which were standing on his two sides with him and fire flames were coming from their mouths." The pythons told him,

"If he will do any harm to this pious person, we will swallow him." Then the person asked with that pious person how he was freed from there.? He said he used to recite this phrase حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ " Hasbe allahu nemal wakil nemal moula nemal nasir." So the person who will recite this phrase then nobody can do harm to that person."

3. The recital to free from enemy's craftiness

The Shaikh of Islam said " He is surprised by those people who are afraid of the cunning of the persons and they do not recite the following phrase.

أُفَوِّضُ أَمْرِيْ إِلَى اللّٰهِ إِنَّ اللّٰهَ بَصِيْرٌ بِالْعِبَادِ

" Afwaz amri ilallah innal laha basirul ebad." There is instructed from the holy Quran (فَوَقٰهُ اللّٰهُ سَيِّاٰتِ مَا مَكَرُوْا) " Foutahu Allahu Sayati Ma Makaru" Then the Sheikh of Islam said " When Khwaja Hasan of Basra used to visit the court of Hajaj bin Yousuf then he used to recite the above Ayat (verse)." And Hajaj bin Yousuf used to say that he is such afraid with Khwaja Hasan of Basra and that he did not find such afraid with any other persons. When he will use to visit him in the court then there will be shivering in all parts of his body and he was observed that two tigers were used to follow with him."

4. The act to obtain the heaven

The Sheikh said " He is surprised from such person who want to acquire heaven, but they do not recite the following prayer. مَا شَاءَ اللّٰهُ لَا قُوَّةَ إِلَّا بِاللّٰهِ " Mashallah la quwata illa Billah." Because Allah says فَعَسٰى رَبِّيْ أَنْ يُّؤْتِيَنِ خَيْرًا مِّنْ جَنَّتِكَ " Fasa rabbi an yutain khairan

min janatika.” The Sheikh said “ He was reading in the book ***Asar Taibain*** that one young man who was a great sinner and the offender was used to recite the above supplication very much at the time of sleeping. When he was dying the persons saw him in a dream walking in the paradise and asked him how Allah treated was with him.? And he said in this matter that even though he was a great sinner and the offender, but he used to the recite above supplication very much at the time of in the morning and evening time. So due to this reason of the reciting the above prayer he got such a felicity there.

5.For the easiness of the punishment of the grave

Then the discussion about the punishment of the grave and fear of angels Munker and Nakir (names two angels cross-questioning the dead in the grave) was started. The Sheikh said “ One person told Abdulla bin Abbas that he will say one thing to him and if he will follow it, then he will not be afraid with angel Munker and Nakir. During the Friday night to pray two Rakat (one rakat = one set of standing, genuflexion and prostration in prayer) and in every Rakat recite Sura al-Hamd one time and 50 times Sura Iqlas and he said he was used to pursuing the above prayer.” In the book ***Sharah Auliya*** it was written that upon his death one person saw him in his dream and he was asked him “ How Munkir and Nakir were treated with him.? “ He said “ At first there was very much fear of them upon him and they had beaten him one time with the mace. But at last, there was a command from Allah to leave him.” After this Sheikh said “ Somebody asked Abudlla bin Abbas whether he had something for the poverty?.” And he said “Yes”, one should pray two Rakat

of prayer and in every Rakat after al-Hamad to recite 15 times Sura Iza Zulzilat then he will be free from the problem."

Then the Sheikh said, " Once he was present in the service of Shaikh Bakhtiar Kaki and there were many great Sheikhs were also present there and the discussion about fear of the grave was in progress." Moulana Shahabuddin said, " The person who will note down this recital in their books and followed it then he will not have the punishment of the grave upon his death."

1.Sura (chapter) W'aqa
2.Sura (chapter) Muzamil
3.Sura (chapter) al-Shams
4.Sura (chapter) Lail
5.Sura (chapter) Alm Nashra

After this another Darwesh person said " One pious person was dying who belongs to a family member of the Chist. When he was buried in the grave, then the angels arrived there immediately and started asking him the questions. That Darwesh person replied all questions correctly in the best possible way so his grave was lighted. Somebody saw him in a dream and asked him how Allah was treated by him? And he said " Allah forgave him and there was very much kindness from Allah and it was said " We have forgiven him for the sake of his prayer which he used to prayed."

The recital for the increase of the sustenance

The Sheikh of Islam said " As per saying of the last prophet of Allah wherein it is mentioned that one who will recite three times Sura (chapter) Iqlas and three times Darud (blessing on the prophet) after Fajr (morning) prayer and read the following verse

then he Allah will be rewarded him the following graces (Nemats).
1.Long life
2.Plenty of wealth
3.Status and position
4.He will enter into the paradise without accountability.

وَمَنْ يَتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا
وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ۚ اِنَّ اللّٰهَ بَالِغُ
اَمْرِهٖ ۚ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا

" Wamin yataq allah yajlahu mukerijan wa rizqahu min haisu la yastibu wa min yatakawal alalahe fahuwa hasbahu. Innal laha baliqu amrihi qad jalal lahu likulle shain qadir." The Sheikh of Islam was explaining the above and then prayer call (Azan) was started and the Sheikh has started his prayer so myself and all other persons left the meeting place.

The 20th Zil Hajj 655 Hegira year

The prayer of Khaja Fariduddin Ganj Shaker

Today I was sanctified to touch the feet of the Sheikh. It was a time of prayer of Chast (supererogatory prayer at the time of mid-morning). The Sheikh was present in the Jamat Khana (mosque) building and one group of travelers came there. Then the Sheikh addressed all persons and said he was praying to Allah that "Moulana Nizamuddin should find whatever he will desire from Allah."

The excellence of the Darud (blessing of the prophet)

Then there was a discussion about Darud (blessing) on the prophet was started. The Sheikh said " He was seen in the book *Asar Mashaiq* in which it was written that one who will recite Darud (blessing) on the prophet for one time, then he will be free from sins and his position will become as such that he did not commit any sin and in his account 100,000 good deeds are recorded in his record book of deeds and he will be counted among pious persons."

The Sheikh said "The companions of the prophet, Taibeen (successors to the prophet's companions) all categories of the Mashaiq (learned) persons were followed the recital of the Darud (blessing) on the prophet. If they miss any night their recital of Darud on the prophet then they think as they were dead and used to regret in this matter for the loss of it. And they used to say that if they were live then they would send Darud on the prophet. After this Sheikh said " Once the recital of Sheikh Yahya bin Maz Razi was missed and who used to recite 3,000 Darud (blessing) on the prophet. At last he awoke in the morning and started such mourning that if anybody was really dying in the house. The people visited him and asked the details of him. Yahia bin Maz Razi was in such condition and he was heard a divine call in which it was told " Yahia: Thawab (reward) of the reciting of Darud (blessing) on the prophet, which We used to give him was increased to 100 times and his name was written today also among the reciters of the Darud (blessing) on the prophet."

In this situation the Sheikh of Islam began weeping and he said as per of the tradition " One Khaja Sanai saw the prophet of Allah in his dream but the prophet was not showing his face to

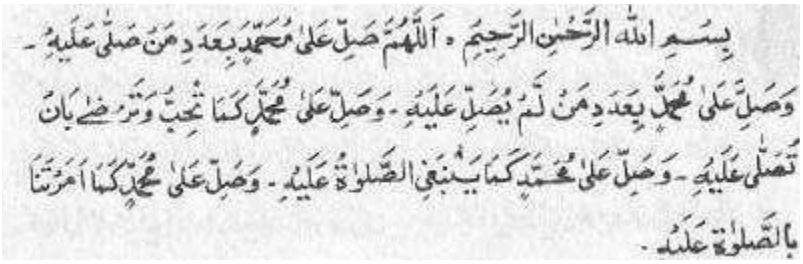
him. Khaja run towards him and he was kissing his feet and said " Oh : prophet of Allah: his life is sacrificed for him. What is the reason in this matter that he is not getting favour from his side.?" The prophet hugged him and he said " He was used to sent too many Darud (blessing) on him from his side for this reason he was feeling shyness from his side." Then the Sheikh said " Subhan Allah (Allah is praised) they are such persons among the slaves of Allah who used to send too many Darud (blessing) on the prophet so for this reason the prophet feel shyness from them so there should be many blessings on their souls."

In this connection the Sheikh said "There was one group of Jews was sitting there and at that time, one Muslim beggar came there and was asked something from them. By chance at that time, Hazrat Ali bin Abu Taleb (R.A.) was passed from there. Upon seeing him the group of Jews by a joke told him "See the king of youth is coming there." That beggar was approached towards him and explained him the details of his poverty and hunger. The caliph of the prophet of Allah understood in this matter that the beggar was sent to him for his trial. At that time, there was nothing with him. Hazrat Ali bin Abi Taleb (R.A.) holds his hand and recited ten times Darud (blessing) on the prophet and blown on his palm and asked for him to close the fist. The beggar followed his instruction in this matter and he went there with the group of Jews. Then they asked him to open his fist and upon opening it, they find one Dinar was there. On that day, many Jews were converted and entered into the religion of Islam.

After this, the Sheikh said " Once caliph Harum al-Rasheed became ill and during this ill health six months were passed and he was near to his death. At that time, Shibli was passed away from there. When Harun al-Rasheed came to know that Shibli was passing from there, then he told his courtiers to try to bring

him in the court so that he can see him there.When Khaja Shibli came there and by looking at him, he said immediately " Rest assured that he will be recovered soon". And he recited Darud (blessing) on the prophet and blown on him and he touched his hand, then Harun al-Rasheed became very well and gained normal health condition. We should know in this matter that the Darud (blessing) on the prophet, which Abu Baker Shibli was recited and blown on him and from the blessing of it Harun al-Rasheed recovered his health condition immediately. The Sheikh said "To recite the fifth Darud (blessings) on the prophet, which is best, but it should be recited during the prayer time and which will be better than this and it is mentioned as follows. Because this Darud (blessing) is good and better than all other Daruds (blessings). All blessings (Darud) are equal and same but the excellence of all Darud blessings (Darud) is different and is not the same. It means to all of them there is some small difference is there in their excellences.

The fifth Darud (blessing) of the prophet is as follows.


بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ۔ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ بِعَدَدِ مَنْ صَلّٰى عَلَيْهِ ۔
وَصَلِّ عَلٰى مُحَمَّدٍ بِعَدَدِ مَنْ لَّمْ يُصَلِّ عَلَيْهِ ۔ وَصَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضٰى بِاَنْ
تُصَلّٰى عَلَيْهِ ۔ وَصَلِّ عَلٰى مُحَمَّدٍ كَمَا يَنْبَغِي الصَّلٰوةُ عَلَيْهِ ۔ وَصَلِّ عَلٰى مُحَمَّدٍ كَمَا اَمَرْتَنَا
بِالصَّلٰوةِ عَلَيْهِ ۔

Bis milla irrahman nirrahim

" Allahuma salla ala Muhammadin ba'da daman sallu alai salla Mohammadin ba'da daman lam yasalu alaihi wa salla ala Mohammadin kama tuhibu witarza ba an tusella alahe wa salla

ala Mohammadin kama yunbaqi alsalawat alaihe wa salla ala Mohammadin kama amartana
Bil salawatu alaihe."

Then Sheikh said " As this Darud (blessing) of the prophet is superior from other Daruds (blessings) because Moulana Qaidul Hasan Zandusi written it in his book ***Roudah Munnawar.*** He was written when Imam Shafei was dying and some persons saw him in their dreams and they asked him, " How Allah was treated with him.?" He replied " Due, to this Darud (blessing) Allah was forgiven him." The second excellence of this Darud is that one day the prophet of Allah was sitting there and many companions of the prophet were also available there around him and Abu Baker Siddiq was sitting on the right side of the prophet. At that time one person came there after Salam, he was sitting there. The prophet told him to sit in the place which is better than the place of Abu Baker Siddiq. So for this reason the companions thought him as the angel Gabriel because as per practice the great respect and honour was used to be given him in the court of Allah's prophet. The prophet addressed to Abu Baker and said him, "This person used to recite a larger number of Daruds (blessing of the prophet) on him than any other person who could not send such numbers to him". Hazrat Abu Baker said to the prophet " Oh : prophet of Allah this person will not eat his food and not engage in other activities of the life and all the time he used to busy himself in sending of Darud (blessing) upon him." The prophet said " He used to eat his food and engage in his dealings but he used to send the above Darud (blessing) upon him one time in the day and one time in the night ."

The Shaikh of Islam was explaining the benefits of the Darud (blessing) and at that time five Darwesh persons were coming there and they were kissing the feet of the Sheikh. The Sheikh told

them to sit and they sat there and they said " We are travelers and having intention to visit Ka'aba in Makkah but they do not have money for the expenses in this matter.If there will favour from his side, then they can proceed on the journey with peace of mind." So there was thought for the Sheikh and he went into meditation for some time and raised his head. There was a potsherd in front of the Sheikh in which there were dry dates were available there. The Sheikh was blown on the potsherd, and gave them the dry dates to the Darwesh persons. But the Darwesh persons were surprised in this matter. The Sheikh was coming to know the surprise of the Darwesh persons by his purity of heart and told them to see the dry dates. When they look at the dry dates and they find them as gold.At last it was known by Sheikh Baderuddin Ishaque that the Sheikh recited the above Darud (blessing of the prophet) and blown on the dry dates.

The excellence of Ayatul Kursi (The verse of the throne)

Then the discussion started about Ayatul Kursi (verse on the throne). The Sheikh said " When this Ayatul Kursi was sent down from the sky, then 70,000 angels came with Gabriel and Gabriel told to the prophet " Take it with respect and honour." Allah says " Those who recite this Ayatul Kursi will get rewarded for each and every word for the worship of 1000 years. And also he will get the reward of 1000 angels who are reciting this Ayat (verse) at the Kursi (throne) and We will count them among Our close persons."

Then the Sheikh of Islam said in the book ***Fatwa Zaheri*** it is mentioned that Allah's prophet says " One who will recite Ayatul Kursi at the time of leaving his house then Allah will command 70,000 angels to pray for his forgiveness till his return back to

his house.” After this Sheikh said “ He was heard from Sheikh of Islam Bakhtiar Kaki that he told “ One who will recite Ayatul Kursi while at the time of his entry into his house, then Allah will remove the poverty and hunger from his house.”

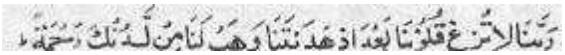
After this, the Sheikh said “ He had read in the book ***Jame Hikayat*** that in the house of one Darwesh person some thieves came there, but the Darwesh was recited Ayat Kursi and thus he was made fortification of the house. When the thieves entered into the house they all became blind. The Darwish was wake up and he came out of the house and asked them who are they?. They told him “ They are thieves and for theft purpose they entered into his house, but Allah made them blind there. So he should pray for the recovery of their eye sights.We will leave this work and accept the religion of Islam on his hand.” The Darwish was smiling and said, “ To open your eyes and they find their eyesight back with them.”

The 27th of Zil Hajj 655 Hegira year

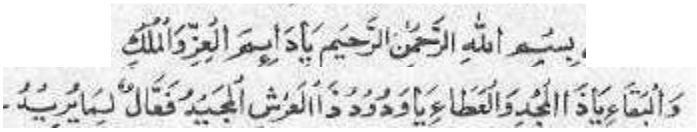
Today I was sanctified to touch the feet of the Sheikh. There was a discussion which was progress about the prayer. The Sheikh said “ He was reading in the book of Imam Shebani a tradition of the prophet of Allah which was reported by Imam Jafar Sadiq that the prophet said “ If any person is facing any grief or sorrow or hardness of trouble then he should pray Fajr (morning) prayer and he should recite one hundred times the following supplication.

“ Lahool wala quwata illa billa aliul Azeem ya fardu ya wishru ya ahud ya samadu.”

The supplication for the easiness of suffering of the sustenance



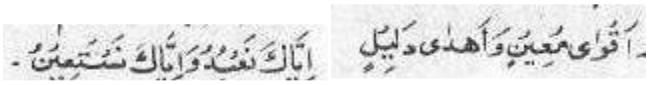
After this, the Sheikh said " Once he was a presence in the service of Khaja Bakhtiar Kaki and there was a discussion about supplications was in progress. Hazrat Qutub said, " One who is facing financial difficulties then he should recite the following supplication."



Bis milla irrahman nirrahim Ya daim aiz wa mulk wal baqa ya zajade wal ata ys wadood zal arshi majidu falun lima yaridu."

The supplication for the success for all important affairs

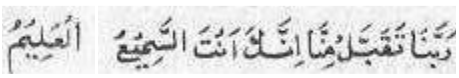
The Sheikh said " One who is in the condition of trouble due to an obstacle and helpless then he should recite the following supplication, one thousand times then he will be successful in this matter.



" Aqwa moinu wa ahda dalilan eyaka nabudo yaka nastain "

The supplication for the approval of the acts

The Sheikh said " He was reading in the book ***Tafsir Zahidi*** in which it was mentioned that one who wants the approval of his deeds, then he should recite this verse (Ayat) for the approval of the deeds.



“ Rabbana taqabal minna ennaka antal samiul alim”

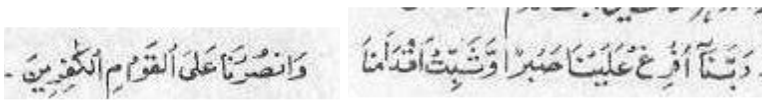
If anybody wants welfare in this world and in the next world and free from the fire of hell then he should recite the following supplication.

النَّارِ عَذَابَ وَقِنَا حَسَنَةً الآخِرَةِ وَفِي حَسَنَةً الدُّنْيَا فِي آتِنَا رَبَّنَا

“ Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.”
[2:201]

The supplication for the firmness

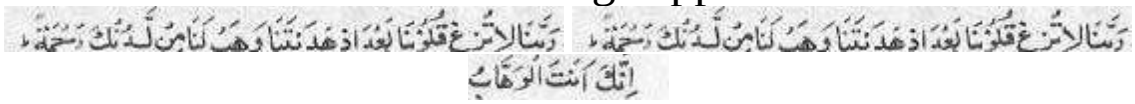
If somebody wants patience in big works and for the firmness in every dealings or success upon the enemies then he should recite the following supplication.



“ Rabbana afriq alaina sabran wa sabbitu eqdamana wa ansurna qamul kafirin.”

The supplication for peace of the heart

If somebody wants Eman (faith) and security of the heart, then he should recite the following supplication.



“ Rabbana la tuz qulubana ba da ez hadaitana wa hab lana min la dunaka rahmatan ennaka antal wahab.”

In this connection the Shaikh said " The prophet was seated there and around him there were many companions were present in the meeting. The discussion was progressing about past prophets of Allah. One of the companions stood and asked " How he will be satisfied with his Eman (faith)?."So the prophet began thinking about this question. At that time Gabriel came over there said " Oh : prophet of Allah : he was brought this verse (Ayat) and one who will recite it then his heart will be satisfied from his Eman (faith). And hope that he will leave from the world with Eman (faith)." The Sheikh said " The above verse (Ayat) which was sent down by Allah due to the request of the companion of the prophet."

The supplication for including among the chosen (special) persons of Allah

The Sheikh said " One who wants to become the friend of Allah then he should recite the following supplication many times.

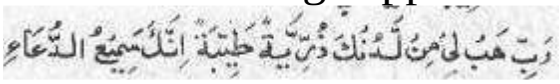
رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

" Our Lord! Thou art He that will gather mankind together against a day about which there is no doubt; for Allah never fails in His promise." (al-Imran:9)

Upon this, the Sheikh said, " He does not know what is the reason in this matter that why people are away from the felicity of this prayer."

The supplication for the children

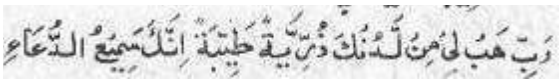
The Sheikh said " In the case of any importance affair of his slave who is running away or if somebody desires a pious child then he should recite the following supplication.



" Rabbi habli min milla dunaka zuriyatin tayabatin innaka samul duwa".

Upon this Sheikh said " Prophet Zakeria (A.S.) was recited this prayer so Allah was granted his prayer and he was given a son as prophet Yahiah (A.S.) and who used to weep in his childhood due to fear of Allah that the flesh of his cheek was melted. His father prophet Zakeria (A.S.) and his mother used to console him in this matter that still you are small child so why there is so much fear of Allah on him?.Then he replied her, " Oh : my mother when you put cooking pot on the fire and first you put smaller wood pieces and when there will good fire then you put there big wood pieces. So I have feared that in the hell first the small children will be put there."

The Sheikh said " Once he was travelling towards Suwistan and he was visiting there pious persons in that city. One day he went into the presence of Mohammed Suwastani. He was a great pious personality and he was an old person, but he was among the persons of Velayat (saintliness). There was a discussion about the tradition of Saluk (mystic initiation) was in progress and Darwish persons were busy in the arguments in this matter. At that time one person came there and touched the feet of the Shaikh and he was sitting there. The Sheikh understood by the purity of his heart and he said " This person came there for his need." The Sheikh told him " To go and recite the following prayer and he will get a pious child by the grace of Allah."



“ Rabbi habli min milla dunaka zuriyatin tayabatin innaka samul duwa”.

That person left from there and Allah gave him a pious child who afterwards became the custodian of the shrine and performed 70 Hajj without wearing the footwear and he was also dying in this intention.

The supplication for the company of the pious persons on the doomsday

Upon this Sheikh said “ He was reading in the book ***Kashaf*** that If any person wants the company of the pious person on the doomsday and to watch the resurrection of the day of judgement then he should recite the following prayer.

الْمِيعَادَ تُخْلِفُ لاَ إِنَّكَ الْقِيَامَةِ يَوْمَ تُخْزِنَا وَلاَ رُسُلِكَ عَلَى وَعَدتَّنَا مَا وَآتِنَا رَبَّنَا

“ Our Lord! Grant us what Thou didst promise unto us through Thine apostles, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise. (Al-Imran:194).”

The Sheikh continued his discussion further and he said “ In Bukhara city one person was very famous for sins and wrong doings and when he was dying and he was seen in the dream with pious personalities and friends of Allah.In surprised they were asked of him how he got this wealth.? He said “ He was reading in the book of ***Tafsir Kashaf*** that one who will read the following verse (Ayat) then he will be with the pious personalities. So he read the verse with truthfulness. Allah who accepts small thing and for this he was rewarded with great favour in this matter. So his small worship was accepted and his all sins

were forgiven by Allah. Now there is command for him to live among the friends of Allah.The verse is as follows.

الْمِيعَادَ تُخْلِفُ لاَ إِنَّكَ الْقِيَامَةِ يَوْمَ تُخْزِنَا وَلاَ رُسُلِكَ عَلَى وَعَدتَّنَا مَا وَآتِنَا رَبَّنَا

" Our Lord! Grant us what Thou didst promise unto us through Thine apostles, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise. (Al-Imran:194)."

The supplication of the safety upon the cruel persons

The Sheikh of Islam said, "Those who want the safety and protection of the cruel persons, then they should recite the following supplication."

رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ
الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَّاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا۔

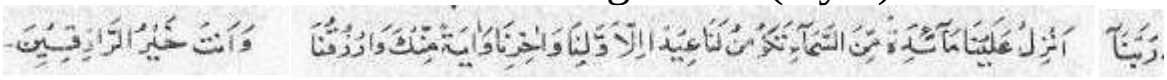
" Rabbana akhrijna min hazehe qariya zalime ahleha wa ajlu ladunaka wilyan wajal lana min la dunnaka naseera." The reader of this verse will be always successful and victorious.

Upon this, the Sheikh said " One day caliph Ali Ibn Abi Taleb (R.A.) was busy with fighting with a large of a number of army persons and he was facing difficulty there and so he sent a message to the prophet of Allah that he was trying all war strategy and plans. When the prophet of Allah finds the message so he was upset and worried about this matter. At that time immediately the angel Gabriel came over there with a message that to read the following verse and due to its blessing there will be success and victory in this matter. The prophet was written and sent the message to Ali Bin Taleb (R.A.) and who followed the instruction and he was captured a large of number of groups

of army persons which had the upper hand at that time in the war and brought them to Madina.This success was happening due to the blessing of the above verse only.

The supplication for the increase of the sustenance and for the mercy and blessing

The Sheikh said " Moulana Burhanuddin Zahid who wrote in his book ***Tafsir Zahedi*** that one who want mercy and blessing and an increase in his sustenance and for no dependence on others then he should recite the following verse (Ayat).

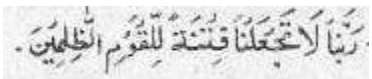


"O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers. (5-114)."

Then The Sheikh said " This verse was sent down by Allah to the followers of prophet Mosa (A.S.). But they were ungrateful for the grace and so Allah made them pigs and dogs who ate from a table spread with food from heaven."

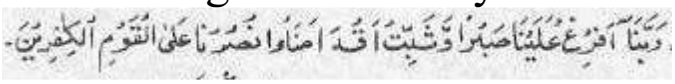
The supplication to be free from the cruelty

The Sheikh said " If you do not want to share with cruel people then recite this supplication.



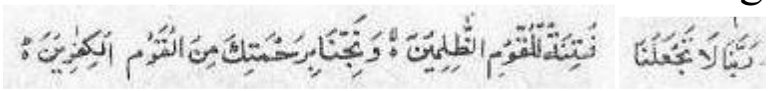
The Supplication for the comfort of the heart

The Sheikh said, " One who want to spend his life with the religion of Islam with happiness and in a pleasant way so he then should recite the following verse many times."



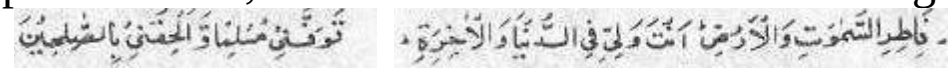
The **supplication to release from the prison**

Then the Sheikh said, "When someone who was in the prison of a cruel person then he should recite the following verse."



The supplication for the end of life on the Islam and Eman (faith)

If any person when dies and want the status of pious personalities, then he should recite the following verse (Ayat).



Upon this, the Sheikh of Islam said "After a long time when prophet Yaqub (A.S.) and prophet Yousuf (A.S.) met then, at that time prophet Yousuf (A.S.) was recited this verse in the prostration and prayed as follows.

"Oh: my Lord: You made me a king and it was Your willingness and he was not requested for it. On the day of judgement do not settle my account with the kings. He is helpless poor and the weak, poor person does not have the power that his account should be accounted with kings "

The supplication from the safety of the evil spirits

The Sheikh said, " If any person wants to safety from the evils of Jinn, of the cruelties of the cruel persons and idol worship then he should recite the following verse ."

رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا وَّاجْنُبْنِيْ وَبَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ

Upon this Shaikh said "This verse was sent down by Allah when the last prophet of Allah was sitting there and the companions were sitting around him and were hearing his advises. At that time one Bedouin (Arabian nomad) came there and said Salam and asked him " Oh: prophet of Allah : show something from which his children will be free from the evils of idol worshippers." The prophet began thinking what to advise him on this matter. At that time the angel Gabriel came over there and said Salam and said " Oh : prophet of Allah : there is a command of Allah to advise the following verse and ask to recite it many times. Allah will keep him safety from the evils of the idol worshippers."

The supplication for the success upon the non-believers

The Sheikh said, " Those who want the success on the infidels then he should recite the following verse (Ayat)."

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا وَاغْفِرْ لَنَا رَبَّنَا اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝

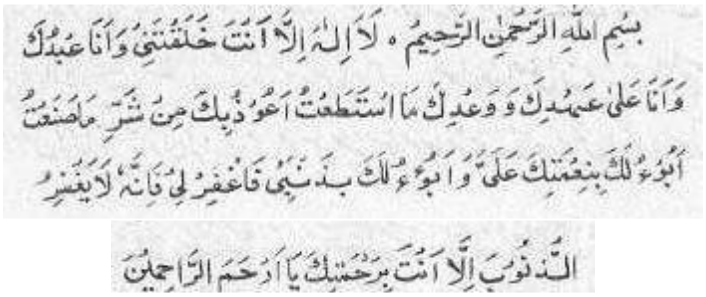
The supplication for the completion of light, of Eman (faith)

When somebody wants that there should be the completion of light, of Eman (faith) in his heart then he should recite the following verse. رَبَّنَا اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

After this explanation of the benefits the Sheikh addressed me and said " He was doing all this incitement for him as a Pir (master) and so he must act as per the advice of his teacher. So in this matter unless the disciple is not freed from the filth then he will not proceed on the spiritual path (Tariqat) and then he will not be away from the wrong path."

The daily recital and practice

Then Sheikh said with his holy tongue that the prophet said those who will recite this supplication daily and if he will die during the recital period, then he will send to the paradise." The verse is as follows.


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ لَآ اِلٰهَ اِلَّآ اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ
وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُبِكَ مِنْ شَرِّ مَا صَنَعْتُ
اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ لَكَ بِذَنْبِيْ فَاغْفِرْ لِيْ فَاِنَّهٗ لَا يَغْفِرُ
الذُّنُوْبَ اِلَّآ اَنْتَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

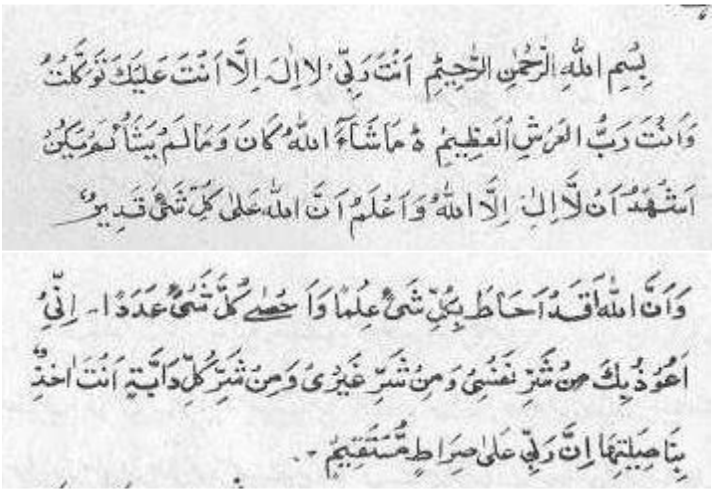
In this connection, he said "Hazrat Abbas says upon his hearing this verse by the prophet of Allah and he used to recite this supplication after the congregational prayers. He made it his recital and practice. When he was dying then somebody was asked him what Allah was treated by him? Due to the blessing of the supplication which was advised by the prophet, he was forgiven by Allah and he got a great place in the paradise."

Upon this Sheikh said " One who will recite this supplication at the morning time and till the evening time, he will be safe and free from problems and difficulties. If any problem which will be sent down from the sky to any person and which will be passed away from that person one who will recite this supplication. But if there will no sincerity and truthfulness, then that problem will

be fall on that person. He has heard this effect of the supplication of the holy tongue of the Sheikh of Islam Qutubuddin Bakhtiar Kaki. It is compulsory for every person that he should always busy in the work of reciting of the supplication and he should not forget the supplication for himself for his intercession.

The second supplication

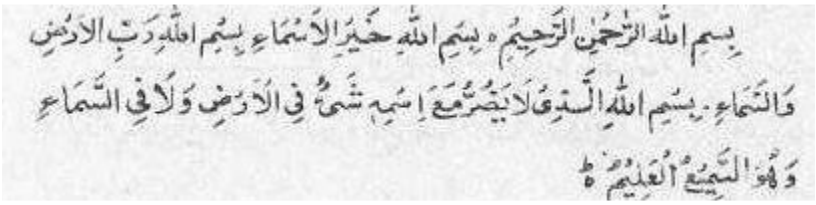
The Sheikh of Islam said " Sheikh Abu Taleb Makki wrote in his book ***Qua'tul Qaloob*** that prophet of Allah said those who will recite this supplication, then he will be safe from any problem or difficulty by the evening time. The supplication is mentioned as follows.


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ عَلَيْكَ تَوَكَّلْتُ
وَاَنْتَ رَبُّ الْعَرْشِ الْعَظِيْمِ ۝ مَا شَآءَ اللّٰهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ
اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ
وَاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَاَحْصٰى كُلَّ شَيْءٍ عَدَدًا ۔ اِنِّيْ
اَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِيْ وَمِنْ شَرِّ غَيْرِيْ وَمِنْ شَرِّ كُلِّ دَآبَّةٍ اَنْتَ اٰخِذٌ
بِنَاصِيَتِهَا اِنَّ رَبِّيْ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۔

The third supplication

In this connection Sheikh said "Qazi Imam Shabi in his book ***Kifiya*** wrote this tradition that in the Bani Israel, there was an old ascetic (Zahid) who had a young and beautiful maid with him but as that person was very old so she did not love him. She wants to leave him by any means. There was an old lady in her neighbourhood who told her that she will prepare a deadly poison

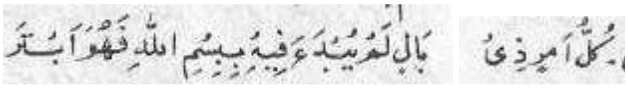
for her and she will give it to her and she was advised her to give him at the time of fast breaking. So she was acting as per old lady's instruction and she was waiting in this matter until the whole night to see when the ascetic (Zahed) person will die. In the morning the, maid was observed that there was no effect of the poison which was happening to the ascetic (Zahed) person.So she could not control upon herself in this matter and she told him, " If he would keep her with him or kill her as she was given him a deadly poison in the meals. What was the reason that it was not effected upon him.?" The ascetic (Zahed) person was smiled and he told her, " He had with him one supplication which will not effect poison or any other thing which will not do harm to him." The supplication is mentioned as follows.


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ بِسْمِ اللّٰهِ خَيْرِ الْاَسْمَاءِ بِسْمِ اللّٰهِ رَبِّ الْاَرْضِ
وَالسَّمَاءِ ۔ بِسْمِ اللّٰهِ الَّذِیْ لَا یَضُرُّ مَعَ اِسْمِهٖ شَیْءٌ فِی الْاَرْضِ وَلَا فِی السَّمَاءِ
وَهُوَ السَّمِیْعُ الْعَلِیْمُ ۝

The condition of the supplications

Upon this Sheikh of Islam said " There are many conditions of the supplication are there and if I will mention all of them then the discussion will be lengthy.

Its first condition is, it should be started with the name of Allah the Beneficent and Merciful as per saying of the prophet of Allah which is as follows.


كُلُّ اَمْرٍ ذِیْ بَالٍ لَمْ یُبْدَءْ فِیْهِ بِبِسْمِ اللّٰهِ فَهُوَ اَبْتَرُ

It means if any important work or big task which is not commenced in the name of Allah, then, for this reason, it will not have a blessing in it. It means it will not be successful. So its

compulsory that every supplication should be commenced in the name of Allah.

The second condition is not to allow their women to wear the ringlets or jewelry which creates the sound as it is available in the sayings of the prophet that Allah will not accept the supplication of such persons who feel happy with their women upon wearing the jewelry which creates the sound.

The third condition is to offer alms (Sadqa) upon the beginning and ending of the supplication. A tradition is reported by Imam Shafei that he was in need of something from the king so while he was going there he paid alms (Sadqa) on the way to one Darwesh person and was asked him to pray for the fulfillment of his desire. Because one who visit the king then he should give something to door keeper of the court and the Darwesh person is a door keeper of Allah and when he will agree then his desire will be fulfilled.

The month of Muharram 655 Heira year

The month of Muherram's excellence and its supplications

Today I was sanctified to touch the feet of the Sheikh. All people of Ayudhan were coming there, including the rich, poor, learned persons (Mashaiq), Darwish and indigent persons and they kissed the hand of the Sheikh and upon this the Sheikh used to put his hand under his prayer mat and give some amount which was written in their fate to each and every visitor. The persons were brought sweets with them so there was too much collection of the sweet items there and some portion of it was given to the Darwesh persons.On that occasion, all persons of

that city and all travelers visited the Sheikh.This was the tradition and practice of the every month with the Sheikh.

At that time, Sheikh Abdullah Mohammed bin Ahmed Balqi who is among pious personalities of his time came there and kissed the feet of the Sheikh and sat there. The Sheikh was in meditation and started Zikr (invocation of Allah) and due to his too much Zikr (invocation of Allah), he was becoming un-conscious there. So Qirqa (robe of the honour) of Hazrat Bakhtiar Kaki was put on him.So after some time, he came back in the condition of consciousness. The persons who were present there kissed the feet of the Sheikh.Then Sheikh addressed Sheikh Abdulla Balqi and said him " Do you know that our brother Khaja Bahauddin left from this desert of the mortal world to the immortal city?. And he replied " He does not know what is matter.? " So the Sheikh told "Yes, he was dying just now. So let us pray for his funeral prayer now.?" Then Sheikh and all persons of the meeting place performed the funeral prayer of the Sheik Bahauddin Zakaria.

After this Sheikh said, " As per the tradition of the prophet the funeral prayer in absence is allowed." Because when the leader of the martyrs Hazrat Hamza and other persons were martyred then the prophet of Allah was performed the funeral prayer in absence. So it is compulsory for us to follow this tradition in this matter."

Upon this, there was a discussion about the excellence of the month of Muharram was in progress. The Sheikh said, " In this month except the following things one should not engage in other activities."

1. Obedience
2. Reading of the Quran
3. Salah (prayer)

4. Supplications

Because the subdue of the Allah will goes and mercy of Allah will be sent down very much in the first ten days of this month. He said " During these ten days, many groups of the Mashaiq (learned person) followed lamentation and humility.

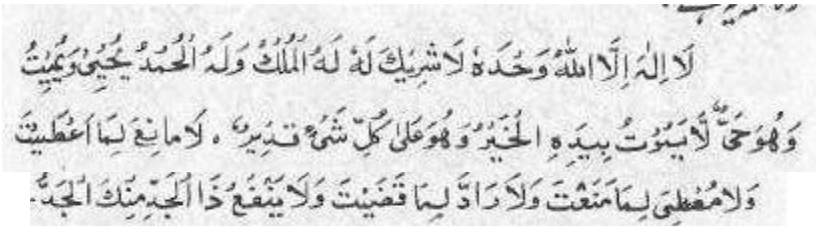
The Sheikh continued his discussion further and he said "You do not know what was happening to the prophet of Allah in these ten days. The children of the prophet were faced afflicted and aggrieved conditions. Some of them were killed by thirst. Even one drop of water was not given to the children of the prophet by the un-fortunate persons. When Sheikh of Islam came to reach this discussion at this point, then he made a slogan and he was becoming unconscious. When he became conscious then he said: " How they were cruel, imprudent, unfortunate and un-kind in this matter.They were unkind people. They know well that they were children of the king of the world and the religion of Islam. Then,with great cruelty and helplessness, they have killed them. They even did not think that how will they face the prophet of Allah on the day of judgement. At last, Sheikh said to read the following supplication at the time of the beginning of a new year in the month of Muharram."

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ۞ اَللّٰهُمَّ اَنْتَ اللهُ الْاَبَدِيُّ الْقَدِيْمُ
وَهٰذِهٖ سَنَةٌ جَدِيْدَةٌ اَسْاَلُكَ فِيْهَا الْعِصْمَةَ مِنَ الشَّيْطٰنِ الرَّجِيْمِ
وَالْاَمَانَ مِنَ الشَّيْطٰنِ وَمِنْ شَرِّ كُلِّ دَيْنٍ وَّمِنَ الْبَلَايَا وَالْاٰفَاتِ
فَذٰلِكَ وَنَسْاَلُكَ الْعَوْنَ وَالْعَدْلَ عَلٰى هٰذِهِ النَّفْسِ الْاَمَّارَةِ بِالسُّوْءِ
وَالْاِشْتِغَالَ بِمَا يُقَرِّبُنِيْ اِلَيْكَ يَا بَرُّ يَا رَءُوْفُ يَا رَحِيْمُ يَا ذَا الْجَلَالِ
وَالْاِكْرَامِ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ۞

In this connection Sheikh continued his discussion further and he said " He was seen in recital of Sheikh of Islam Khaja

Moinuddin Sanjari that one should pray six Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) on the first night of month of Muharram and in each Rakat after Sura al-Hamad to recite Sura (chapter) Iqlas ten times. And in another correct tradition, it was written to pray two Rakat and to recite in every prayer one time Sura al-Hamad and one time Sura Yasin. For this Allah will reward him 2000 palaces in the paradise. There will be two thousand doors of the ruby in every palace and at every door there will be the green throne of topaz will be there and on which one Houri will be sitting there. This supplication will protect him from 6000 problems and 6000 good deeds will be recorded in his book of deeds.

The Sheikh continued his discussion further and said " He was read in Imam Shabei's book of ***Kifiya*** that one who will read hundred times daily the following supplication then Allah will be free from the fire of the hell.


لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، لَا مَانِعَ لِمَا أَعْطَيْتَ
وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا رَادَّ لِمَا قَضَيْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

Upon reading the above supplication, one should blow on his hands and touched his face with the hands, then Allah will free him from his sins and he will become as same like the newly born baby from his mother."

The Sheikh of Islam was explaining the above and the prayer call (Azan) was started and the Sheikh has commenced his prayer so myself and all other people who were present at the meeting place left from there.

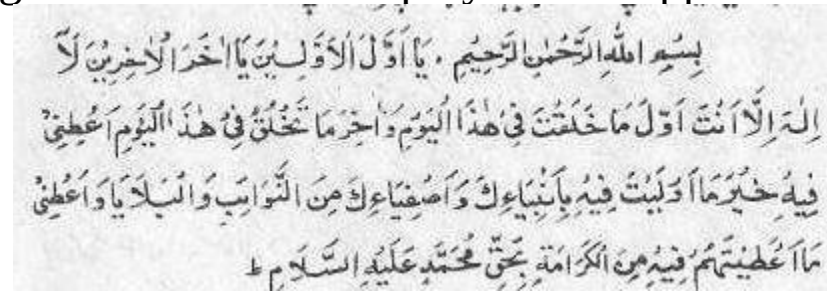
The 10th Muharram 655 Hegira year

And today I was sanctified to touch the feet of the Sheikh. At the meeting place Sheikh Dabir, Jamaluddin Hansavi, Sheikh Badruddin Ghaznavi and other persons were present at the meeting. The discussion about the blessing of the Ashura day (a tenth day of Muharram) was in progress. The Sheikh said, " It is mentioned in the sayings of the prophet of Allah about the Ashura day which is as follows."

مَنْ صَامَ يَوْمَ عَاشُوْرَاءَ فَكَأَنَّمَا صَامَ الدَّهْرَ كُلَّهُ

" One who will observe the fast on the day of Ashura (tenth Muharram) is like the person who was observed the fasting of the whole year." Upon this Sheikh said " To pray four Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) on the night of Ashura night. And in every Rakat after chapter (Sura) al-Hamad to recite three times chapter (Sura) Ayatal Kursi and ten times chapter (Sura) Iqlas. Upon finishing of this prayer to recite chapter (Sura) Iqlas 100 times.

The Sheikh said " In the recital and daily practice of Sheikh Usman Haruni it is mentioned the saying of the prophet of Allah which was reported by Abu Huraira that to pray two Rakat after the sunrise and in every Rakat after chapter (Sura) al-Hamad to recite the chapters of the Quran which were remembered by that person and upon this he should read the following supplication. There is a great reward for this prayer and supplication.


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۰ يَا اَوَّلَ الْاَوَّلِيْنَ يَا اٰخِرَ الْاٰخِرِيْنَ لَآ
اِلٰهَ اِلَّا اَنْتَ اَوَّلَ مَا خَلَقْتَ فِيْ هٰذَا الْيَوْمِ وَاٰخِرَ مَا تَخْلُقُ فِيْ هٰذَا الْيَوْمِ اَعْطِنِيْ
فِيْهِ خَيْرَ مَا اَدَّلَيْتَ فِيْهِ بِاَنْبِيَاءِكَ وَاَصْفِيَاءِكَ مِنَ الثَّوَابِ وَالْبَلَا يَا وَاَعْطِنِيْ
مَا اَعْطَيْتَهُمْ فِيْهِ مِنَ الْكَرَامَةِ بِحَقِّ مُحَمَّدٍ عَلَيْهِ السَّلَامُ ط

Upon this Sheikh said " In the daily recitals of the Sheikh of Islam Bakhtiar Kaki in his handwriting it is mentioned that to pray six Rakat on the day of Ashura (tenth day of Muharram) and in every Rakat after Sura al-Hamd to recite the following chapters (Sura) one time.

1.Sura Wa-shams
2.Sura Inna Anzalna
3.Sura Iza Zulzelat
4.Sura Iqlas
5.Sura Muzetan

After ending of the prayer in the condition of prostration, he should recite chapter (Sura) Qul Ya Ahwul Kaferoon and pray for any wish then it will be fulfilled.

In the above it is also written to recite 70 times the following supplication, so, for this reason, Allah will forgive him and he will be included in the category of pious persons of Allah and great Mashaiq (learned) persons.

حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ

In this connection, the Sheikh said " There was one thief who used to steal shrouds. He theft shrouds of 2200 dead persons from the graveyards. But he was repenting on the hand of Khaja Hasan of Basra and who has stopped this work. So Khaja Saheb asked him " What he was seeing the position of Muslims in the graves." He said " It is difficult to mention the details of all persons there. But he will mention three events in this matter.

First grave

When he opened one grave and he was seeing one person's black face and in his hands and feet there were chains of fire were there and there was a discharge of pus and blood was also there. There was a bad odour from his mouth so, for this reason, it was not bearable of it so he began to leave that place and heard the dead body is asking him why he was running from that place.? He told him to come near so he went near him and asked him what he was doing in his life and tell the details in this matter for which he was passing from such punishment in the grave." So he was entered in his grave and saw the angels of the punishment were there who put the chains on his neck and they were sitting there. He asked him who he was? He said " He was a Muslim and his father was also Muslim. But he used to drink wine and was involved in adultery and he was dying in that lustful condition and so for this reason, he was facing such disgrace in this matter."

Second grave

" When he was digging the second grave and find one black person in the naked condition and who was standing there. There was fire from his four sides and his tongue was outside of his mouth. There was a chain on his neck and the angles were holding the other end of the chain in their hands. When that person saw him and he requested him to provide him some water as he was suffering hardly due to thirst. Upon this he wanted to give him water, but the angels warned him not to give him the water to this person who is an abstainer of the prayer. His act will be against the command of Allah. He asked that person what work he used to do in the world.? He replied " He was a Muslim, but he hasn't

done obedience of Allah. So for this reason like him a large number of persons are facing such punishment in this matter."

Third grave

Upon this he, was digging a third grave and he saw a more handsome person whose handsomeness could not be described in the words and around him there was a meadow and there were many streams were flowing there. In front of him Houries from the paradise were sitting on the throne. He was asked that young man who is he and what work he used to do in the world.? Which act was brought this result for him there.? He said " Oh:man he was same like him, but he was hearing on Ashura day (tenth Muharram) by a preacher that one who will pray six Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) then Allah will forgive him. So he was used to pray always, that prayer without fail."

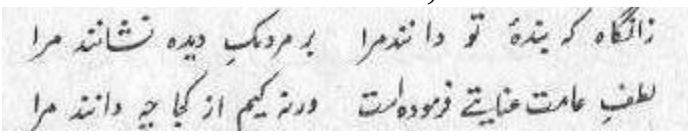
The Sheikh of Islam said " In the sayings of the prophet of Allah it is available that one who will pray four Rakat on the Ashura day or night so he will keep him away from the enmity and Allah will keep him safe from the questioning of angels Munkir and Nakir in the grave and he will be secured from his enemies."

The 17th Safar 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. The well wisher went to Hansi to visit Hazrat Jamaluddin Hansvi for some days and who was a great friend of Khaja Qutubuddin Bakhtiar Kaki and I was sanctified to touch the feet of the Sheikh and he was ordered me to sit so I sat there. I presented the letter

of Sheikh Burhanuddin to the Sheikh and he read the letter and he said " There was too much delay in this matter." So I put my head on the ground and said " The: body of the earthly soil was there but his heart was here." The Sheikh said " Yes, it is same as per his saying. There was too much fondness which was overpowering him and he used to say that if there will be wings available, then he will fly to the place of the Sheikh and go into the service of the Sheikh." Then he addressed the persons in the meeting and he was told "The son of the Sheikh and the disciples should be like Moulana Nizamuddin."

The Sheikh said to him, " He was sent him his one letter in which there was a great desire from his side to sanctify his feet. In which he also sends his one couplet to which he was memorized. When he will remember him then he used to recite it. It is incomparable. If he will read it, then he will hear it."

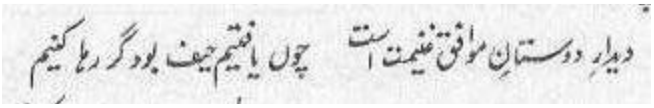

زانگاه کہ بندۂ تو دانندمرا بر مردمکِ دیدہ نشانند مرا
لطفِ عامت عنایتے فرمودہ است ورنہ کیم از کجا چہ دانند مرا

Upon kissing the Sheikh's feet, I read the above Persian couplet. When I recited that couplet there was too much tenderness on the Sheikh and he was started dancing from the time of Chast (mid-morning) to the afternoon and he was in the condition of ecstasy. Upon this Sheikh awarded me the following things.

1.Special Qirqa (the robe of honour)
2.Staff
3.Prayer mat
4.Wooden sandals

Upon this Sheikh took him by his side and he said " Moulana Nizamuddin his last time was near so he bid him farewell. And again he could not see him. So now he can go today as it is his

farewell day. But it is good that if he could stay here so that it's good to have his look and then he began weeping and his eyes were full of the tears at that time and he was reciting one Persian couplet which was about to get the look of the friendliest and its importance in this matter."

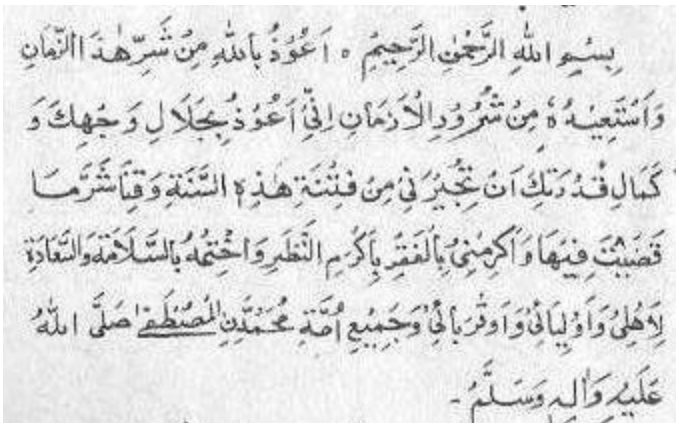


The acts to free from the calamities in the month of Safar

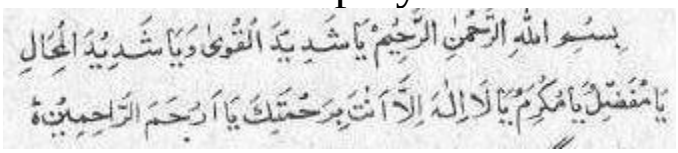
Upon this, the discussion was started about the month of Safar. The Sheikh said " It is very hard and tough month. When this month used to arrive then the last prophet of Allah was used to be worried and upset with this matter and when it will pass then he feel happiness and joy. He was greatly affected by the hardness and difficulties of this month."

The Sheikh said " There is one saying of the prophet in which he says " One who will inform him the good news of the end of the month of Safar, then he will inform him the good news of the paradise for him."

The supplication is as follows.


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ اَعُوْذُ بِاللّٰهِ مِنْ شَرِّ هٰذَا الزَّمَانِ
وَاَسْتَعِيْذُهٗ مِنْ شُرُوْرِ الْاَزْمَانِ اِنِّيْ اَعُوْذُ بِجَلَالِ وَجْهِكَ وَ
كَمَالِ قُدْرَتِكَ اَنْ تُجِيْرَنِيْ مِنْ فِتْنَةِ هٰذِهِ السَّنَةِ وَقِنَا شَرَّ مَا
قَضَيْتَ فِيْهَا وَاَكْرِمْنِيْ بِالْفَقْرِ بِاَكْرَمِ النَّظَرِ وَاخْتِمْهُ بِالسَّلَامَةِ وَالسَّعَادَةِ
لِاَهْلِيْ وَاَوْلَادِيْ وَاَقْرِبَائِيْ وَجَمِيْعِ اُمَّةِ مُحَمَّدِنِ الْمُصْطَفٰى صَلَّى اللّٰهُ
عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ ۔

In this connection the Sheikh said “Allah will send down 10,80,000 calamities and among those calamities 9,20,000 will be sent in the month of Safar only. During this month, one should busy in the worship and supplication of Allah so that one should be safe from the calamities .” The Sheikh said “ He was heard from one pious person that one who want to safe and secure from the calamities of the month of Safar then he should read the following supplication after the prayer.


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ يَا شَدِيْدَ الْقُوٰى وَيَا شَدِيْدَ الْمِحَالِ
يَا مُفَضِّلُ يَا مُكْرِمُ يَا لَا اِلٰهَ اِلَّا اَنْتَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ۝

Upon this Sheikh said, “To pray four Rakat after Eisa (night prayer) prayer in the first night in the month of Safar for the safety of all Muslims.” The method of four Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) prayer is as follows.”

1.In the First Rakat after chapter al-Hamad to recite chapter (verse) Qul Ahwul Kafiroon 15 times.

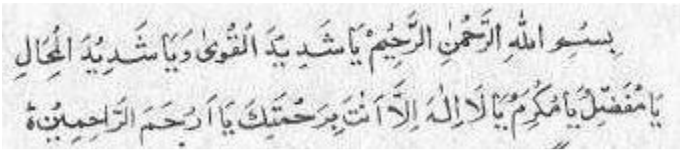
2.In the second Rakat after verse al-Hamad to recite chapter Iqlas 11 times.

3.In the third Rakat after verse al-Hamad to recite Sura Qul Uwuaz Birrab Bin Nawas 15 times.

4. In the fourth Rakat after verse al-Hamad to recite Sura Qul awuaz Birrab Bin Naas 15 times.

After completion of the above prayer recite many times " Eiyak nabodu wayaka nsatain " and recite Darud (blessing of the prophet) 70 times. As this prayer is performed in advance so that person will be safe from the calamities which will send down from the sky on that day.

In this connection, the Sheikh said " He was reading in the book ***Sharah Sheikh Moinuddin Chisti*** and in which it was written that on the last day of the month of Safar 3,20,000 calamities will send down from the sky. So this day is very hard and tough compared to the other days of this month. So one should pray four Rakat on the last Wednesday of the month then Allah will keep him safe from all calamities of the month and also he will be safe from all calamities of the next year." The supplication is as follows.


بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ يَا شَدِيْدَ الْقُوٰى وَيَا شَدِيْدَ الْمِحَالِ
يَا مُفَضِّلُ يَا مُكْرِمُ يَا لَا اِلٰهَ اِلَّا اَنْتَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ۝

The Sheikh said " All persons will be affected by calamities during this month only. As per tradition, prophet Adam (A.S.) ate the wheat in the paradise, during this month. For this mistake he was weeping for a period of 300 years and his body's flesh was melted and it was confiscated from the body. Then there was a command which came from Allah to pray in this matter for Allah's forgiveness. So all these hardships and difficulties were started from the month of Safar. In this connection the Sheikh said " There is one tradition from Wahab Ibn Munba that once Abel (Qabel) and Cain (Habel) took permission of hunting from prophet Adam (A.S.).The prophet Adam (A.S.) was prohibited

them not to go jungle for the hunting but they have ignored his advice. So they went into the jungle and they had a quarrel for something and Habel was killed by Qabil. Then he was ashamed and began thinking what he was doing?. This news was reached to prophet Adam (A.S.) and he was very sad and upset with this matter. At that time Gabriel came there and he was told " There is a command from Allah that the children of Habil will born all Muslims and from the children of Qabil all will born Jews, fire worshippers and infidel persons because he was killed his brother in the month of Safar.

In this connection Sheikh said " The followers of the prophet Noah (A.S.) were indulging in the strom and were killed. Prophet Ibrahim (A.S.) was thrown into the fire on the first of the Safar month and in this month prophet Ayub (A.S.) was indulging in the calamities of insects in his body. On the day when the saw cut prophet Zikeria (A.S.) was last the Wednesday in the month of Safar. When the knife cuts prophet Yahiah's (A.S.) throat and this event was happening in the month of the Safar and in this month prophet Jirgis (A.S.) was cut into seven parts and prophet Younus (A.S.) was went into the stomach of the whale."

Upon this, the Shaikh began weeping and made a slogan and he was becoming un-conscious. When he became conscious and he explained the difficulties and problems which the last prophet of Allah was encountered for the preaching and propagation of Islam during the month of Safar and in that situation he used to connect himself with Allah for help and assistance during the month of Safar. The Sheikh said "On all prophets of Allah, the calamities were sent down during the month of Safar only and this month is very hard and tough. May Allah protect us and all Muslims from the difficulties and problems of the month of Safar."

The 27th Safar 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. The great personalities of Saluk (mystic initiate) such as Sheikh Burhanuddin Hansavi, Sheikh Malhula Lahori, Sheikh Jamaluddin Hansavi were present in the service of the Sheikh. Some Sufi persons of Chist family were also present there. There was a discussion about the endeavours were in progress. The Sheikh said "Somebody was questioned Khaja Ba-Yazid Bustami about his endeavours (Mujhada). The Sheikh said " He stood for a period of 20 years in the world of thinking in the wind while opening his eyes and in that period of 20 years he could not never remember about sitting, standing and sleeping. There was discharged of blood from his feet and also there was swelling in his feet. Then he was in the world of engrossment for a period of two years. And he has never given water to the soul for its full satisfaction."

In one week or one month he used to give two Dirham water and when my endeavours reached at its height then I did not give water to the soul for its full satisfaction for a period of ten years. After that there was the desire of the sweet pomegranate of the soul so he used to promise him and in the course of time ten years were passed away. Then the soul's objection was there in this matter and who said " When his promise will be fulfilled.?." He told him " At the last moment." If he will explain the details of his endeavours then he will not power to hear it. The dealings with him and with his soul which he was done and which will not be believed by anybody in this matter." So in this way a period of 70 years were passed away and there was no veil in between us. At that time there, was a divine call in which it was heard " To enter

into in Our work as he was left no deficiency so consequently it is obligatory for Us to make manifest upon him." Upon hearing this soul of Khaja Bayazid made a slogan and given his life to the Lord of the worlds.

Upon this Sheikh said " This is the event of the death of Sheikh Ba-Yazid Bustami. And he continued his discussion further and said: " Those who endure such endeavours will know the observation." After this Sheikh recited one Persian couplet and its meaning and interpretation is that the lovers who will give away their souls in the area of the beloved and for this reason even the angel of death could not know the details and information about them in this matter.

In this connection, Sheikh said " He asked by a pious person what is endeavour .? And he told him " To kill the soul." It means not to fulfil the desires of the soul. And to follow such obedience with which the soul will not be agreed." In this connection, Sheikh said " Khaja Abu Yousuf Chisti told his soul " Oh soul: if he helps him tonight, then he will complete recitation of one Quran in two Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) of prayer." He was used to practice doing this daily. At last, one day, the soul did not help him so, for this reason, two Rakat prayer was descended. On the next day at the time of hymns, the pious person was promised not to give water to the soul to the full level of his satisfaction for a period of 20 years. Because in the previous night the soul's carelessness happened due to the drinking of water to the full level of his satisfaction."

In this connection, Sheikh said " Sheikh Shujah Kirmani could not sleep in the nights for a period of 40 years. After 40

years in one night, he was blessed with the sight of Allah." Then where ever he will use to go and sleep there by covering himself with the cloth so that he can get the wealth again. There was a divine call in which it was heard " Oh: Shah Shujah that sight was happening due to the result of no sleep for a period of 40 years. So now no sleep again for a period of forty years, then you will have Our sight again. " Then Sheikh began weeping and said " When Shah Shujah's last time came then on the last day he was prayed 1000 Rakat and he was sleeping on the prayer mat and he watched the sight of the Lord of the worlds and there was a command from Allah " Oh: Shah Shujah do you want to come or want to stay some more time there.? He said "Oh: Lord of the worlds now he does not have the interest to live here. So he wants to come there." Then, upon his waking up he was prayed two Rakat upon doing ablution. There was a time of Eisha (night) prayer and he was dying in the condition of prostration. Then Sheikh of Islam made a slogan and he was becoming un-conscious. When he came back in his normal condition and he recited one Persian couplet and its meaning is as follows.

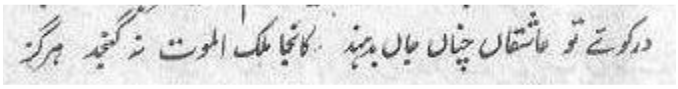
After this Sheikh recited one Persian couplet and its meaning and interpretation is that the lovers who will give away their souls in the area of the beloved and for this reason, even the angel of death could not know the details and information about them in this matter.

Then Sheikh said " Once somebody was asked with Khaja Ba-Yazid the details of his endeavours. He said " If he will explain some of it, then he could not able to hear it. But as per his request, he will explain some of it. One night he was demanded from the soul for the worship of Allah, but he was careless in this matter. The next day he was promised not to eat dates for a long period.

For a period of 15 years, he did not eat dates and the soul was in its desire and he said that he will obey whatever orders that he will give him. Then he was purchased dates and give him so, for this reason, he was becoming faithful to him. And whatever he used to give him the command, then he used to perform it, but he will do more than it."

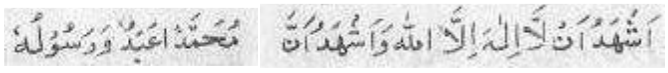
When somebody was asked with Khaja Zan Noon Masri, about his endeavours that where it was reached.? He said " Till 2 to 3 years he was not given drinking of water to the full level of soul's satisfaction. So a period of ten years was passed away, but he did not give water to him. Till the completion of recitation of two Quran in every night then he will not engage in any other work. Then Sheikh has explained the event of the death of Khaja Zan Noon Masri. He said " One day Khaja Saheb was sitting there with his friends. There was a discussion about the deaths of pious personalities. At that time, one person came there by wearing a green dress by holding one apple in his hand. That man was very handsome and look like a pious person. Khaja Saheb told him to sit there and he said to him many times " He is welcome here and he came there on right time." Then that person has given him the apple which he was brought for him. Khaja Saheb received the apple in his two hands and he was smiling and said that man to leave from there. When that man left Khaja Saheb with regret was requested all persons to leave from there. Then Khaja Saheb was sat in the direction of Qibla (direction in which Muslims turn in prayer) and started reading the Quran and when he finished it then he smelled the apple and died there. And when the funeral was brought along the road, a Muezzin (one who shouts the call to prayer) shouted the call to prayer. When he reached the words of attestation Zan Noon El-Massari lifted a finger out of the shroud. ' He is alive the shout went up.' So they lay down the

pier. His finger was pointing, but he was dead, for all they tried, they could not straighten his finger. Then there was a divine call in which all heard " Oh Muslims, the finger, which Zan Noon lifted in the name of the prophet of Allah which will not be revoked unless the prophet will not hold his hand in this matter." Upon this Sheikh of Islam recited one Persian couplet and he began weeping too much and its meaning and interpretation is as follows.



" That the lovers who will give away their souls in the area of the beloved and for this reason, even the angel of death could not know the details and information about them in this matter."

After this Sheikh said "When after the demise of Khaja Sahl Ibn Abdullah Tastari and at the time when his funeral was brought outside of his house, then Jews of that city who were not accepted him and their leader came there without wearing the sandals and they were requested to put down the funeral on the ground as they want to become Muslim. When the funeral was put down on the ground, then that Jew's leader said: " Oh: Khaja sermonize him so that he can become Muslim." And with him, 1000 persons of Jews were present there. Upon hearing this phrase, Khaja Saheb put his hand out of the shroud and was opened his eyes and said



and upon the above phrase Khaja Saheb stretched his hand in the shroud and was closed down his eyes. Then persons asked the Jew's leader, "What he was seeing the proof and why he was

accepted into the religion of Islam.?" He said " When they have brought the funeral outside of his house and at the time he heard a loud voice in the sky and thought in his heart what voice is this.? Then he was seen in the sky and he was found there were angels coming down while holding trays of light in their hands. The angels were coming there for the funeral of the Khaja Saheb and they were pouring down the lights on the funeral. So he said " Allahu Akbar (Allah is great) there are such great personalities are there in the religion of the prophet of Allah and for this reason he was accepted into the religion of Islam." The Sheikh began weeping and he went into the world of thinking and recited the following Persian couplet.

In this connection Sheikh said " Once Sheikh Makki was seen in the dream that he was carrying the throne (Arsh) on his head. In the morning time he thought he should explain the dream to somebody so that he can get an interpretation of it. At the last he thought that to see Khaja Ba-Yazid Bustami to get his help in this matter as no other person is not better in this purpose. When he was out of the house he was seen in the whole city of Bustam there was a huge loud and cry was there. When he was asked in this matter and he was coming to know that Sheikh BA-Yazid was leaving the world. So Sheikh Ali made a slogan and he went there by weeping. When he reached the funeral of Sheikh BA-Yazid and he was seen there were so many persons who were brought the bier out of his house there. Sheikh Ali with great difficulty and problem able to put his shoulder under the funeral as there were a large number of people in the funeral procession there and he thought in his mind that he was able to know the interpretation of his dream. And he thought the funeral of Khaja

Saheb is a throne (Arsh) of Allah which he is carrying on his shoulder.” Upon this Sheikh said “ This well wisher was in the world of endeavours for a period of thirty years and then there was no care of day and night with him. He used to pray only and continue again in that world. Upon this he said “ When Sheikh Khaja Maudod Chisti was dying and at that time his body was weak and he was in waiting condition and at that time one person came there and brought one silky paper on which it was written the name of Allah on it. That person after his Salam given the paper to Khaja Saheb. Khaja Saheb read the paper and put his eyes in the name of Allah and he was dying there. ”

So there was a great loud noise and cry in the world with the news that today Khaja Qutubuddin was dying. When the funeral bath was over then nobody could not lift his funeral from there. So all persons were in a condition of the surprise and astonishment. The people gathered there and prayed funeral prayer and try to lift the funeral, but they were not successful in this matter. But the funeral was lifted in the air automatically and all people followed the funeral. Due to this reason a large number of infidel and the person of other religions were accepted the religion of Islam on the spot. When somebody asked them what the proof they have seen in this matter and why they have accepted the religion of Islam.? They said “ They have seen that the funeral of Khaja Saheb was being carried on the heads of the angles.” When Sheikh ended this tradition and made a slogan and was becoming unconscious and when he became normal, then he recited the following Persian couplet which is as follows and its meaning and interpretation is as follows.

“The lovers who will give away their souls in the area of the beloved and for this reason, even the angel of death could not know the details and information about them in this matter.”

Khaja Saheb was busy in explanation of these benefits, then prayer call was announced so he was started the prayer and all other persons and myself left the meeting place.

The 2nd Rabil Awwal 655 Hegira year

The award of special robe of honour and turban of excellence

Today I was sanctified to touch the feet of the Sheikh. Today, Sheikh awarded me the special robe of honour (Khalat). All pious persons were also present there and with his holy tongue Sheikh said " He was granted Nizamuddin Velyat (saintliness) of India and made him custodian of the shrine." Upon this hearing myself was sanctified the feet of the Sheikh two times. The Sheikh said " Oh : Jehangir (the conqueror of the world) of the world lifts your head" and immediately the turban of Khaja Bakhtiar Kaki which he was wearing on his head awarded me and he was also given me the staff into my hand. By his holy hand, Sheikh put his robe of honour (Qirqa) on me and told me to go offer two Rakats of thanks. When he was seated in the direction of Qibla (direction in which Muslims turn in prayer) then Sheikh holds his hand and he said " He: was handed over him to Allah." Then Sheikh said " He was giving all these things to him because of his last time was near and at that time he will not be available there." He also said " He was also not present at the last time of his spiritual master Khaja Qutubuddin and at that time he was at Hansi."Then

he asked Moulana Baderuddin Ishaque to prepare the credential in this matter. When I got the certificate, then Sheikh took my head toward his side and he said to me " He was enable him to reach towards Allah and he asked him to see Sheikh Jamaluddin in Hansi." The Sheikh said " To stay today and to leave by tomorrow."

The Sheikh said " When illness of the last prophet of Allah was becoming worse than he could not visit the prophet's mosque in Madina. On the third day, Hazrat Bilal went to the room of the prophet of Allah and he said as follows."

The prophet of Allah stood and said " To say Bilal to bring Abu Baker (R.A.) and Umar (R.A.) there so that we can go together to the mosque." Hazrat Abu Baker (R.A.), Umar (R.A.) and Usman (R.A.) came there, then the prophet of Allah puts his hands on them and went into the mosque and wanted to lead the congregational prayer but there was no strength in him. He caught the hand of Abu Baker (R.A.) and asked him to lead the prayer. So for this reason the Muslims made a slogan and they were terrified in this matter. At the last prophet of Allah came back to his room again. And he was sleeping there in black a blanket. After some time one Bedouin (Arabian nomad) came there and he was knocked down on the door with his hands so there was a tremor on the door and walls. Hazrat Fatima (R.A.) went to the door and she told him that it is not the time of talking. So she was regretted him in this matter, but he was not listening to her. At last the last prophet of Allah heard his voice and he was called back Hazrat Fatima (R.A.) from there and he said to her " Oh : life of your father, this dear person is not Bedouin (Arabian nomad) but he is such a person if she will shut the door then he can enter from the wall. This is the person who will make the children orphaned and the women widows. He is caring the

dignity of her father so he is asking permission in this matter. Ask him to enter into the house so that he can fulfil the command of Allah." There was a slogan in the room and the angel of death entered into the room and he was kissing the feet of the prophet and he was asked by the prophet of Allah to sit there. He sat there. The prophet asked him " For which work he was coming there.? He said " There was command of Allah to visit him and he was instructed not to enter into the house unless there is permission from his side and there is request in this matter that if he want to come there, then he will take out his sole otherwise he will return back from here." The prophet of Allah said him, " To stay for a while till the coming of Gabriel." At that time Gabriel came over there. The prophet of Allah asked Gabriel.

The angel Gabriel said " Oh: prophet of Allah, the angels are waiting for his pure soul in the sky by holding the trays of light (Noor). The doors of the sky and paradise have been opened there. The souls of the prophets are standing to welcome his soul there. The Houries of the paradise are anxious to look at him there. Redwan has decorated the heaven for his arrival there." The prophet of Allah said, "Brother Gabriel he does not inquire all about these things. But tell him what will be the condition of his Ummat (nation) after him?" Gabriel said, " Allah says to hand over the Ummat (nation) to Him so that He will return back to him on the day judgement in the same condition which it was in his life period." The prophet of Allah said to him "Yes" this is his purpose." Then the prophet of Allah ordered the angel of death to commence his work. Upon this order the angel of death was put his hand on the leg and which was passed through it. Then he takes out the soul of the prophet of Allah. The prophet of Allah had asked a cup of water for him. Then he began to use to wet his

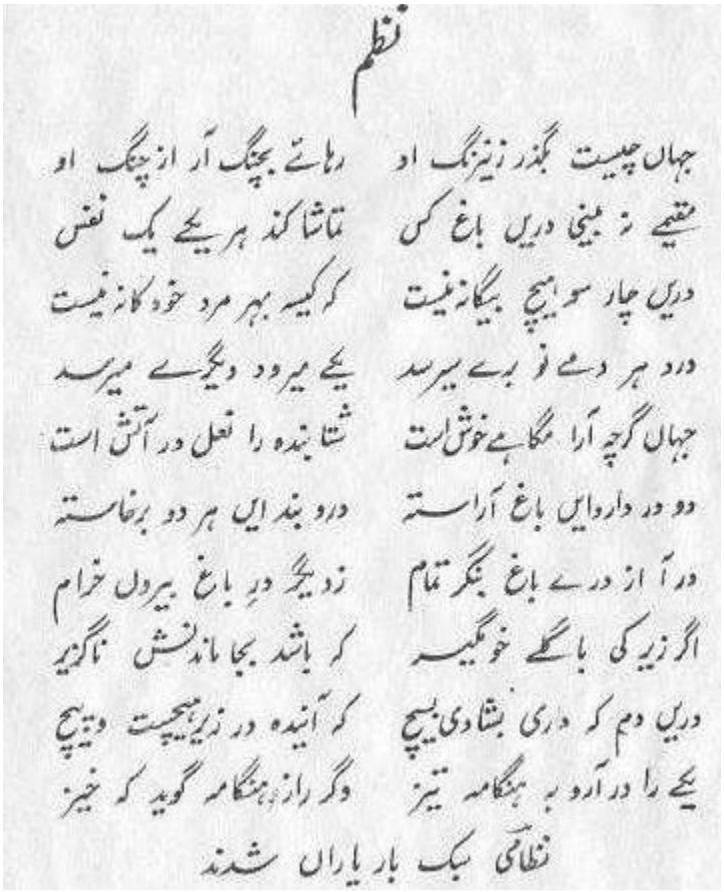
hand with it for many times and used to touch his chest with the wet hand and he used to say the following supplication.

It means " Oh: Allah reduces his the agony of the death." When the soul reached in the throat then there were moments in his lips. Hazrat Fatima (R.A.) puts her ear near the body of the prophet of Allah and he was saying " Oh: Allah due to the sake of the exclusion of his soul be kind upon his Ummah (nation)" and until his last time, he was repeated this supplication.

When Sheikh has completed this tradition, then there was a slogan from the persons who were present there at the meeting place. The Sheikh of Islam was becoming un-conscious. Upon coming back into his normal position Sheikh addressed me and he said " For whom all the worlds were created was no more in the world than who we are to take sides of the life.? So for this reason, we are thinking of the persons who are dead. But we should take care of the needs of the journey is the most and compulsory things. We should not waste our life in talking and carelessness otherwise we will be ashamed on the day of judgement."

When Sheikh of Islam completed this discussion at that time Shams Dabir was present there at the meeting place.Upon are kissing the feet of the Sheikh, he said to him, " There is available one poem of Moulana Nizami with him and if there is permissive in this matter, then he will recite it." He was ordered to recite it. When Shams Dabir recited the poem, then there came strength in the Sheikh of Islam and so for one part of the day, the Sheikh was in ecstasy and, this time belonged to his comfort and rest period. On that day, the Sheikh was given one rain coat to Shams Dabir as a present to him from his side. After that Sheikh was busy in the reading of the Quran and from the persons who were present,

in the meeting place of Sheikh it was a heard by them that until his death, he could not sit again with the people after the conduct of the above meeting. The Sheikh of Islam used to busy only in the invocation of Allah. The Persian poem which Shams Dabir recited in the meeting place is as follows.



نظم

جہاں چیست بگذر زنیرنگ او — رہائے بچنگ آر از چنگ او
مقیمے نہ بینی دریں باغ کس — تماشا کند ہر یکے یک نفس
دریں چار سو ہیچ بیگانہ نیست — کہ کیسہ بہر مرد خود کانہ نیست
درد ہر دمے نو برے میرسد — یکے میرود دیگرے میرسد
جہاں گرچہ آرا مگاہے خوش است — شتابندہ را نعل در آتش است
دو در دارد ایں باغ آراستہ — درو بند ایں ہر دو برخاستہ
در آ از درے باغ بنگر تمام — زد یگر درِ باغ بیروں خرام
اگر زیرکی باگلے خو مگیر — کہ باشد بجا ماندنش ناگزیر
دریں دم کہ داری بشادی بسیج — کہ آیندہ در زیر میچست وپیچ
یکے را در آرد بہ ہنگامہ تیز — وگر راز ہنگامہ گوید کہ خیز

نظامی سبک بار یاراں شدند

The End.

+

As**rar Auliya by Baderuddin Ishaque**

The mausoleum of Hazrat Khaja Fariduddin Ganj Shaker

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Preface

This is a very old book by Badruddin Ishaque about the advice and discourses of his spiritual master Khaja Fariuddin

Ganj Shakar and which was translated from Persian into Urdu language and the first time I am translating this book into English. This translation of the most ancient and celebrated Persian book about Sufi'ism will, I hope, be found useful not only to the number of students familiar with the subject at first hand but also by many readers.

This is a very old book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism and all these details of advice by the spiritual master Khaja Farid Uddin Ganj Shakar by Bader Uddin Ishauqe are added in this book And also in this book there are some great achievements which are not yet known to the general person are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

Introduction

There are lots of praise to the Lord of the worlds and due to His favour and kindness the person of grace, the king of pious persons, the Qutub (highest cadre in spiritual pivot) of the world, the heir of the prophet, the crown of the holy persons, the sun of Arif (mystic) persons Khaja Fariduddin Ganj Shaker. So I have heard many good pieces of advice and instructions with me for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and words of piety, benefits of the saintly court which told by Khaja Fariduddin Ganj Shaker and which I have collected and gathered in the book *Asrar Auliya.*

When the honour of kissing the feet of Khaja Fariduddin Ganj Shaker was available to the well wisher who is among the Darwesh persons, and known as Baderuddin Ishaque who is the servant of mystics and who is collecting the saying in this book. Then at that time Sheikh said with his holy tongue " Oh : Darwesh for the secrets and Anwar (lights) there should be required wide courage in this matter. So that the secrets of the friend will firmed with him and with its help who can make his position in this matter. If there will be disclose of one secret, then the secret will be destroyed as it was happening in the case of Mansour Hallaj. Because these are the secrets of the friend. So the secret which was available to the man by the divine light, then it should not disclose by him. It is generally known and famous that those who will disclose the secret of the king then they are not suitable to keep the secrets of the other persons."

Afterwards he said " Oh : Darwish there are 70,000 secrets of Allah are there and which are sent down into the hearts of holy persons from the world of light. So their heart should try to search for the secrets. But oh : Darwesh the first stage is that when divine

light of the secret of Allah will befall on the lover and from which even smaller portion the of divine light will be out from there, than with that there will be a cause of enlightenment in the whole world. So in this way one should be true in this matter and which a is must so that he should be able to know all secrets of his friends and he should not disclose its smaller portion in this matter. In the first place if he will disclose the secret, then he will be deemed a as less courageous person so he will be not eligible for the secrets."

He said again that " Oh: Darwish in the book *Mahaiq Tabqat* in which it was written that when somebody will be informed about the secret, then if he is not bearing it then he will be punished for disclosing the secret. And he will get such punishment like such person, one who discloses the secrets of the kings."

Afterward this servant of Darwesh persons, helper of indigent persons and poor persons that is this weak person Baderuddin Ishaue, who is author of this book and when this slave was getting the chance of kissing the feet of the sky and ability Khaja Fariduddin Ganj Shaker The Sheikh was kind enough to me and honoured to accept my pledge (Bait) there and he was also kind enough to me and put on my head the four ends Turkey cap which is a treasure of both worlds for me.

1.
The discussion about the secret of holy persons

Khwaja Mansour Hallaj and the disclosing of the secret of Allah

When the honour of kissing the feet was available to the well-wisher on the 18th Shaban in the 831 Hegira year, Sheikh told by holy tongue that " There was a sister of Khaja Mansour and she was used to go to the jungle in the Baghdad and worship there and at the time of her return from such place, then there were being commanded by Allah to give her one cup of heavenly wine in her hand and she used to drink it and goes back to her house. When Mansour was learnt this information then he was began watching her secretly in the jungle.

Once she left her house, then Mansour began following her and he was reaching the jungle and he was watching everything there. In the last part of the night when she was finished her worship, then the angel was brought the cup of heavenly wine to her and she began to drink some of the wine and still there was balance of wine in it, then at that time Mansour came there while calling "Oh: sister to keep his share in the cup." When she was turned back and she saw Mansour was there so she was regretting that one of her secret was revealed in this matter and she told to him" Mansour if you will drink it but you will not bear it."

In short Khaja Mansour drank one sip of the heavenly drink, then he was went on the condition of intoxication.

In what is considered the most compelling entry in this book, the author relates the story of the execution of Mansour Hallaj, the mystic who had uttered the words, 'I am the Truth' in a state of ecstatic contemplation.So her sister began weeping and she said to him, " Oh : Mansour, you are a less courageous man you not only brought insult on yourself but also insult on me along with you."

Afterward Khaja Mansour came to the city and he started saying the world, 'I am the truth' in a state of ecstatic contemplation, so he was sent to the cross. Her sister went there

and she said to him, " Oh: Mansour did, I haven't told that you will not able to bear the secret. So for this reason you will be killed in this matter."

In short the mankind began saying about Mansour that he was a brave man who was killed on the way of his friend. Upon this her sister told them, " Oh : careless persons if her brother was a brave man then he would have not become intoxicated upon drinking a little wine of love so he was not brave and he was becoming intoxicated in this way." Then she described about her narrative that " Since about 20 years she used to get one cup of secret from the friend and she used to drink it, and she never becomes intoxicated and she will daily demand more and more."

Upon finishing the details of the above benefits, then Khaja Saheb began weeping and he was becoming un-conscious. When he was becoming conscious then he said: " Oh: Darwish persons in the way of Allah, there are such persons are there who used to drink many 100,000 of the secrets of the rivers of the friend in one moment but they will not show any effect of their drink in this matter."

Afterwards, he said " Oh: Darwish, if one who is firm in the love and he is not true in his pledge so know that on the day of judgement he is will be ashamed in the love."

Afterwards he said " In his history book Qazi Hameeduddin Nagori wrote that on the day of judgment there will be commanded to present Majnu (desperately in love) there. When he will present there, then all holy persons will be also called there as they are the claimants of the love of Allah and they will be asked if they were claimant of love of Allah, then why they did not become the lover like Majnu who did such love with Laila. When he was living in the world he was always drowned in the love Laila and he was also dying in the love of his beloved Laila.

When at the time of resurrection, when he will be there, then he is also drowned in his love of Laila."

Afterward, he said " Oh: Darwish, Nizami Ganjavi who was a great man of grace and whatever he was writing about the mysticism that no one did write such record. Once he was present at the meeting place of Darwesh persons in which choristers (Qawwals) sang the following two couplets and due to this reason there was different effect and a condition of the surprise was prevailed upon the people and if it will be demanding such time in 100 years then it will not be regained later. The Persian couplets are as follows. "

آں عشق کہ بود کم نگردد تابا شد ازاں قدم نگردد
عشقے کہ نہ عشق جاودان است بازیچۂ شہوت جوان است

Afterward, he said " Oh: Darwesh, the Fakir (indigent) persons are the people of love and Ulema (learned persons) are persons of wisdom so there is available difference in between them for this reason. "Again he said " Oh Darwesh, the persons who are eligible for this work are those who have love and wisdom in them. On the way of mysticism the love of Darwesh persons is overwhelming on the wisdom of Ulema persons. In this situation, he said, "One Darwesh who was his friend whose name was Bhaiya and he was belonged to a person of the recital and realization when he used to walk on the way like intoxicated person and used to walk in an ecstasy."

From the worldly love to the love of reality

Afterward, he said " Oh: Darwesh one person in his youth period was become lover of one woman. One night he went to the wall of the house of the beloved and he was standing near the window and his beloved lowered her head from the window and both of them began to talk with each other and they were engaged in the talking of love from evening until the time of dawn and at the time of the Fajr (morning) prayer they thought it was the Eisha (night) prayer. And when they watched again, they find it was time of dawn. And suddenly there was a divine call in which it was heard " Oh: young man you have finished the time from evening to the morning in the love of the woman. How you ever did fall in the love Allah.?" When the young man heard this, then he was repenting in this matter and busies himself in the invocation of Allah.

Afterward, the Sheikh of Islam began weeping and he said " With the secrets it is this one and who was returned back towards the love of Allah so Darwish, one who will find such liking with him than how he will love with the unrelated person."

In this situation he said "Once Majnu (desperately in love) heard that Laila was giving Sadqa (charity) at her place so he stood with wooden cup and he began wandering here and there. Laila was given something to all but she did not give anything to Majnu and she did leave the place and entered back into her house. At that time, Majnu began dancing with merriness and joy. The people blame him, what is the situation in this matter that she did not give you anything or she did not pay any attention towards him.?" Majnu said, " Surely she did not give him anything but she saw him there."

Afterward, the Sheikh of Islam began weeping and he said " The importance of this thing is known to such person, one who

will be drowned in the river of the love or who will get his sustenance from the invisible running stream."

Afterward, he said " One who is a claimant of love and affection, then he will knock the door of the beloved till there is soul available in his body. So that at any time it will be opened and he will get position in this matter."

Afterwards, he said "Oh: Darwesh in the Bani Israel nation, one mystical person who was worshiped for a period of 70 years. At that time there was a command of Allah was sent to the prophet of that nation that " To inform the mystic person that he should not give him trouble in the worship as his worships is not accepted by Him." When the prophet has informed the news on this matter, then the mystic person began dancing in this matter. When he asked the reason in this matter, then the mystic person told him that " His sincerity is not accepted, but he is added up and he was remembered by Him."

Afterward, he said "In this way, such person is true and the loved one who bears the difficulties and problems of the world of secrets which will be sent down to him and for which he should be patient and in the agreed condition in this matter. So it is mentioned in the holy Quran as follows."

رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ

Afterward, the Sheikh of Islam was recited two couples of Persian poetry and for this reason, there was special condition and a surprise was prevailed upon him.

Afterward, he said " Oh: Darwesh in the person who is having secret should have such personal power with him so that he should protect the secret of Allah with him when it will be sent down to him."

The secrets of the friend are beautiful

Afterward, he said Khaja Moinuddin Sanjari wrote that the secrets of the friends are beautiful and which enter into the heart of the beautiful love. Due to this "When asked with Yahiah Maaz Razi why he was not seen any time talking or laughing?" Then he said " Always there are divine light and secrets which will prevail upon his heart. So in his heart there will be light and secrets of his friend will be there then how he will be busy in talking and laughing with other persons. So there will talk and laughing will be done when there will be a command that
" *Weasel al Habeeb al Habeeb".* It means the friends have met with his friend." In this situation he said "When Umar Bin Qattab (R.A.) was asked what thing you were seen and become the friend of Allah." He said "Once he was sitting there and he was given the mirror of the love in which he has seen one stature on him so he was falling in love and made his requests of repentance in this matter that this grace should be given to him. There was command there that he should not disclose this secret to others. So that he will be eligible of other secrets in this matter."

Afterward, he began weeping and recited one Rubai (quatrain) which he once was heard by Hameeduddin Nagori in one meeting place.

The favour of Khaja Hasan Qaqani

Afterwards he said "Oh : Darwesh Khaja Hasan Qaqani was walking on the way and during that time his mustaches were increased so one barber told him to come towards him so that he will shave him. He told him that "He did not have money with him." The barber told him that "He can pay him later." When the

barber was finished his shaving under a tree, then he was looking at the sky and he said " Oh : Allah what I will make a request in this matter.?" Still Khaja Saheb did not finish his request, then the tree was shaken, and with red Dinars of gold the earth was filled there and the barber was surprised in this matter. Khaja Saheb told him "Whatever he wants, he can take the Dinars from there "and saying this he left that place.

Afterward, the Sheikh of Islam said "Oh: Darwesh the holy persons used to do such things and give grace to every helpless person and left from there."

Afterward, he said " Oh: Darwesh one lover used to make requests every morning so that to get the love of the friend and to get lost his personality in between them.

One day he was burning down in his fire of the love and he became alone in this matter. So, Darwesh when the love of the friend comes then there will not be two there. So there should be singular in the case of the love so that he will able to enter into the house of the meeting of the friend. If there will be no such case, then he will be not able to enter into it."

Afterward, he began weeping and recited the following Masnavi (verse comprising couplets) and he said he heard this from meeting place of Khwaja Bakhtiar Kaki and still he is in fond of it and which is as follows.

تانفس من ز عشق دوست زدم خاست ازما لے دوئی جز دوست

The worship of Zulekha

Afterward, he narrated the following event in the overwhelming fondness that "When prophet Yousuf (A.S.) was married with Zulekha and she was accepted the religion of prophet Yaqoob (A.S.) and she was engaged in the worship of

Allah. Prophet Yousuf (A.S.) used to run behind her, but she was used to avoid him in this matter. At that time prophet Yousuf (A.S.) said to her that " Once there was a time that she used to run behind him, but he used to ignore her. But now he used to run behind her, but she used to ignore him so what is reason in this matter.? " She said him, " Oh : Yousuf in those days she did not have the friendship of Allah. So she was away from His devotion. She did not have a friendship of nobody except with you. So I think that there was you only with her at that time. So for this reason she used to run behind him. But now she was recognized Allah so she used to worship Allah in this matter. She reached to the stage of the observations from the stage of endeavours and His friendship was established in her heart firmly. So : Yousuf now you and like you of 100,000 persons who are better than you are not in my sight.When she was becoming a lover of the Allah, then how she will love the unrelated thing, then for this reason she will become the false claimant or she will become not true in the love of Allah."

Afterwards he said "Oh : Darwesh when prophet Mosa (A.S.) was requested "Oh ; my Lord, show thyself to me from all things of the soil of his grave." *Rabbi Arni Unzar Alaink*, then there came the command of Allah, " Oh : Mosa what rudeness you have done in Our court by requesting to show Our sight because We have promised that unless the last prophet and his nation which are Our lovers will not have Our sight till then the other person will not able to have Our sight." So, Darwesh because prophet Mosa (A.S.) was overwhelming with the fondness and love of Allah, therefore, did not hear this command and he again was requested Allah in this matter".So there came a command that "Oh : Mosa you witnessed a glimpse of divine light (*Tajall-e-Ilahi*) but you will not bear it." So Mosa said "Yes,

he will put up with it." So he commanded on the mount of Senai and to pray there two Rakat and sit on the two legs with respect and attention there so that there should be Our divine light. When there was the fall of a small portion of divine light there and due to this affect the mountain was shattered there and the Mosa (A.S.) was there in condition of un-consciousness for a period of three days on the mountain of Senai. Then he was heard a call " *Waqir Mosa saiqan*". " Oh : Mosa (A.S.) did not We tell you that you will not bear the power of the divine light." Then there was command of Allah that "Oh : Mosa (A.S.) you were becoming un-conscious due to the little portion of Our divine light and you have disclosed our secret. There will be Our many such slaves who will born in the last days of the world and they will be in the nation of prophet Mohammed (peace be upon him) and for whom there will be Our divine light of 1000 times daily, but they will not exceed a little in this matter and they request further in this matter as per *" Ana mustaq ela Habib".*

Afterward, he said "The fire of love is such that which will only be settled in the heart of the Darwesh person and it will not establish in other places. If the person of invocation of Allah will a make sigh from his chest then all things which exist from the east to west will be destroyed for this reason."

The command of Allah to prophet Mosa (A.S.)

In this situation he said "Oh: Darwesh when there was a fall of divine light on prophet Mosa (A.S.), then he was enlightened with love of Allah." Afterward, he said "When he was began burning with the light of the love, then he was gone behind the gold and silver, but both of them were not remained and burnt down." Then there was command of Allah came and in which he

was told " If you will hide in 100,000 veils then all will be burnt down. If you want to keep safe then beg for the dress from the rag dress person and make veils for you which will be not burnt down." When he followed it, then even a thread of the rag dress was not damaged and burnt in this matter.

The secrets and divine light

Afterward, the Sheikh began weeping and he said " Oh: Darwesh it should be clear that whatever there is in the existence of the Darwesh and all that was created by the divine light. So which is the reality, then how it will be burnt down.?" He also said that " The Darwesh persons were born by the following things."

1.The earth of the love

2. The divine light

Afterward, he said "Oh: Darwish in the book *Zad al-Muhbin* it was written that when Allah want to create the lovers in the world of existence with his knowledge and power, then he saw the area of the earth with his fondness and fervour, divine light and by the look of secret of love and due to this reason that area of the earth was begun shaking and, in the beginning, it was in the condition of intoxication and it was began crying and made request as follows."

"The Lord of two worlds it is desirous of Your sight. From that land the lovers of Allah were created. For this reason, there will be a zeal of love to the Darwesh from their beginning to the end of their lives and they will be always drowned in the river of love."

Afterward, he said "One lover of Allah used to say in his hymens that oh : Lord of the worlds, if you will send him to hell or burn him on the day of judgement, for the sake of your majesty and honour, I will swear that I made a sigh at the door of the hell at that time so which will swallow all fire of the hell and so it will make the hell worthless. When he was asked "Oh : Khaja what are you talking about this matter.? How the fire of the hell will be swallowed.?" He told "Because against the fire of love if there will be 100,000 fires will be there in the hell then if the person of love will make a sigh from his chest then all will be worthless due to this reason and there is no fire than the fire of love which is faster than it."

Afterward, he said "Oh: Darwish, in the chest of the Darwesh there is such type of fire is kept and from it, God forbid if one fire particle of it will be leaving from there, then from empyrean to the nether region all things will be destroyed by that fire."

Afterward, he was reciting the following one couplet and its meaning and interpretation is as follows.

" In the chest of the lovers, there will be such great grief is hidden there."

He was used to reciting the above line of poetry and used to become unconsciousness, and when he was gaining back his conscious then he said "At the following three times the mercy of Allah will be sent down."

1. At the time of ecstasy on the persons in the meeting.
2. At the time of discussion about Darwish people.
3. At the time when the lovers will be drowned out in the condition of the divine light.

In this situation he said " Oh: Darwish, one time Khaja Bakhtiar Oushi, Qazi Hameeduddin Nagori were engaged in the meeting of the ecstasy. They're engaged there in one night and

day in it, but at the time prayer, they used to perform the prayer. During this period he caught my hand and began flying and also he was dancing there." The Qasida (encomium) from which ecstasy was started is as follows."

Afterward, he said, " Oh: Darwish once, he went to see one Darwish, who was a man of status and who was in fondness and fervour and due to grief and ecstasy he used to put his head every time in prostration and he was used to standing up and he was used to reciting the following couplet and its meaning and interpretation is as follows.

" *This life and he himself belong to the lover and if there he will posses 100,000 lives in his body, then he will sacrifice his lives for the sake of his beloved."*

I began counting down that he was going into prostration for 1,000 times and every time he used to become un-conscious and he was used to putting his head in the prostration."

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the invocation of Allah so for this reason the well wisher and all other persons left from the meeting place.

2.
The reality of Abid (worshipper) and the Darwesh

When the honour of kissing the feet of the Sheikh was available to the well-wisher and in the meeting place Darwesh

Kamaluddin, the local ruler of Ajudhan and some other Darwish were present there who were coming back from the visit of Makkah in the meeting place. The Sheikh was told by his holy tongue that " Abid are called such persons whose Zaher (manifest) and Batin (innermost) should be adorned with reality and they should keep away from the following things in their manifest and innermost.

1.Show
2.Greediness
3.Hatred
4.Impurity

And they should do sincerely for the sake of Allah and not for the show of the mankind. Because Abid (worshipper), who do worship for the sake of the show, then his innermost will be spoiled. And his every worship will be returned back and throw down on his face. But on the way of mystic it is possible that there will be a disturbance in his faith for this reason."

Afterward, he said " There are such Abid persons are there and whose manifest is well decorated and they do more worship to show the mankind, but in the innermost they will not go near friend."

Four kinds of worshippers (Abid) persons

Afterward, he said " There are four kinds of Abid persons."

1.Their manifest is well with sincerity, but the innermost will be not good.
2.Their manifest is not well with sincerity, but the innermost will be good.
3.Their manifest and the innermost will be not good.

4.Their manifest and the innermost will be decorated with sincerity.

Afterward, he said " Oh: Darwish listens, the person whose manifest is well decorated, but their innermost is not good and they are such people who do much worship to show the mankind and they like the mankind so much and they engage their hearts in the world."

An Abid (worshipper) person of Israeli nation

Afterward, he said " Once in the Israeli nation, one Zahed (mystics) worshipped for a period of 500 years and when he was dying, then he was seen in the dream with the fire collar in his head and the shackles of fire was on his feet. There was a fire was burning around him and the angels were beating him with maces to him and he was calling for the repentant. He was asked "You were Zahed (mystic) and you have worshipped Allah for a period of 500 years, then why is so such your situation with you there.?" He said " Oh: Muslim persons whatever he used to do the worship of the show to the mankind only. In the innermost he was engaged in the world. So for this reason his worship of 500 years was rejected by Allah and was thrown down on his face and there was command of Allah in this matter that this Zahed is deserved for hard punishment so he should be punished severely."

The Sheikh of Islam said " Oh: Darwesh, then a second group whose innermost is well decorated with sincerity, but they manifestly are not found good with them and they are mad people who are engaged with Allah in their innermost way but in their manifest they do not have anything and no arrangements cannot be seen with them."

Afterward, he said " The mad people used to engage in the worship of Allah in such a way that nobody knows this matter. Because nobody knows about their condition of the manifest."

The disclosing of the secret of the Darwesh

Afterward, he said " Once he was seen one mad person who was in the condition of insanity for a period of 60 years, but he was used to engaging in the worship of Allah to such extent that there was prevail light on his face but he was un-aware of the light. So I have seen him busy in the reading of the holy book in one night. At that time there was light from him, which was spreading from the empyrean to the veil of greatness. So I went forward to get some share from that grace." When he heard the sound of my feet, then he turns towards me and he said " Oh: Darwesh as you have come to know his secret so keep it secret with him and not disclose it." He said this and he was looking at the sky and he said: " Oh: my Lord, as you have disclosed my secret so now there is no place for him in this world." And he was still talking and he was dying suddenly there.

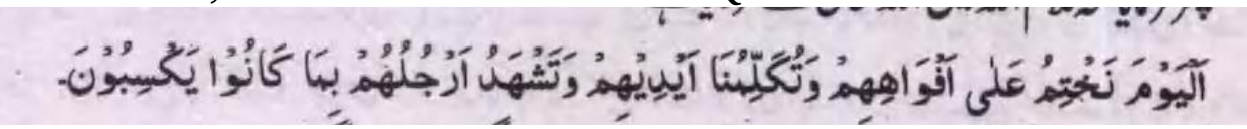
Afterward, he said "Oh: Darwesh the people whose manifest and the innermost is not good are general people of the world. They do not have information about sincerity. But the people whose innermost and manifest are decorated with sincerity are Mashaiq (learned) people. And by chance if some sincerity will be disclosed as a show, then, for this reason, they will engage themselves in the endeavours until that time they will be free from a show of that sincerity in this matter."

Afterward, he said " The Mashaiq are such persons when there will be condition prevail upon them, than if there will be an attack of 100,000 of swords or if they will be cut into many

pieces then they do not have knowledge in this matter or they know nothing about it."

Afterward, he said "One person came to see one Darwesh and paid him respect and requested him to remember him when on him prevail the condition of the love of Allah with him. The Darwesh smiled and he said to him, oh: person at that time and in that condition, there is very much regret that if I will remember you in that situation by leaving Allah there at that time."

Afterward, he said Allah said in the Quran


اَلْيَوْمَ نَخْتِمُ عَلٰى اَفْوَاهِهِمْ وَتُكَلِّمُنَا اَيْدِيْهِمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ۔

"It means whatever there are doing in the world and at the day of judgment, their body parts will witness in this matter."

What is Darweshi (mysticism)?.

Afterward, he said " Oh: Darwesh, the Darwesh have made themselves as dead persons in their lives in the world and they kept themselves from all other things and shorten their hands so that not to take the thing which is not suitable for him and made their tongue dumb so that's not to say something which is not suitable for him. And made the legs lame, so that not to go somewhere which is not suitable for him. So those are such type of people who are really having reached near the nearness and due to the grace of Allah on the day judgement they will free from the punishment."

Afterward, he said " Once he was seen one Darwesh in Baghdad and he was engaged very much in the worship of Allah and he was a person of grace, of Allah. Once he left the mosque

after Friday prayer and his eyesight was looking at one woman there and he suddenly covered his two eyes with his hands and he was beginning saying 'Ya Gafur (The forgiving) Ya Gafur.'

In short, he came back to his house and he prayed "Oh: Lord of the worlds the eyes, which you have seen you so do not allow the eyes to see another thing. Still the Darewesh could not finish his conversation than he was become blind and he prayed two Rakat as thanksgiving in this matter and after the prayer he was sitting there." When the Sheikh of Islam was reached at this conversation he was began weeping and he said "To look at the other thing other than friend is shortsightedness.

Afterward that even some days have not passed and the Darwesh person was heard something by his ears, which was not suitable for him so immediately he put his two fingers in his ears and he prayed with Allah that " The ear, which was heard other than Your name then that it is better the ears should become dumb and suddenly he was become dumb."

Afterward, he stood from there and he made fresh ablution and he prayed two Rakat as thanksgiving in this matter and he said, " Hoping that he will leave the world with faith because of his these two things has been taking back from him."

When the Sheikh of Islam was completed this narration he began weeping and reciting one couplet many times and looked at the sky and said " Oh: Lord of the worlds I desire that I should leave the world with faith. And he again he said if the people leave the world with faith, then think that they have done some work in this matter."

Afterward, he said " Imam Ahmed bin Hanbal was seen in the laughing condition except at the time of agonies when the Satan was standing at his bedside and he was in his great condition of regret and sorry and he was saying to him that Oh: Imam Ahmed

you have saved your faith nicely from his hands and so, for this reason, he was laughing at his last time and he said al-Hamadu-lilah. (All praises to Allah) and he is taking away his faith with him."

Afterward, he said " Oh :Darwish,one time he and his brother Maulana Bahuddin Zakaria were sitting at one place together and we were busy in the discussion about the mysticism. After some time my brother Maulana Bahuddin Zakaria was standing there and he was began weeping and making a loud cry there and he said " Inna ilahi rajigun". So he asked with him "What is this condition.?." He told me " To stand and see." When I was standing and come to see and it was known to him that the funeral of Saduddin Hamuya was passing from the gate of Baghdad city and it was going towards the grand mosque in Baghdad and the funeral prayer was being performed there.

The miracle of a holy person

Afterward, he said, " Oh: Darwish, once he was entered in the limits of Lahore City as a traveler there. There was a Darwesh there who was perfect in revelation and secrets and who used to spend his life on the agriculture and no government agency did not collect the land revenue from him. Once one un-kind person was appointed there as a local ruler and who asked from him the land revenue. He told him " You have benefited from the crop of the land for many years, but you are not paying the land revenue. Either to pay the land revenue or show you any miracle in this matter?." The Darwish told him that " He is an indigent person and he is not related to the miracle." But the ruler did not accept his views and he was insisting on his own demand. So after

some time he said him after disgusting upon this thing that " What miracle did he want from him.?" He told him, "If you possess the miracle with you then he should walk on the water." The Darwish puts his legs on the water and crossed the river to the dry land. From the other side of the river, he was requested for the boat to cross the river and come back to his place. So the people asked him "Why he did not come back in the same way which he was crossing the river first." He said, " There should be no pride in the mind."

The questioning of the dead person with Ali bin Ali Taleb (R.A.)

Afterward, he said on the day when Abdul Rahman Maljum tried to follow Ali Ibn Ali Taleb (R.A.) to kill. So Ali Ibn Ali Taleb (R.A.) was coming down to the bank of a river upon passing from the village. He was looking at the graveyard which was near there and he called the name of the somebody and he was received replies from the graveyard " Welcome oh: Ali." Ali asked him "Where there is the river water is at the leg level there.?." The dead person told that " level of the river is available where you are standing." So he crossed the river in this way. Maljum came and told him " You know the name of the dead person and his father, but you do not know the place of low level of the river" He told him that "He knows well in this matter, but as the mind will become bold and fondness so he asked it with the dead person."

Who is a perfect Darwesh person ?

Afterward the Sheikh of Islam said " Oh : Darwish when any friend able to get full knowledge of the wealth of the secrets of the friend then in that case if there he will say some secret by his tongue then there is not objectionable in this matter. Because when there is no place for him so where he will put it so it is the condition of the pious perfect Darwesh persons. But that person who will disclose secrets in the beginning period due to overwhelming of fondness then it is wrong. Because up to the limit of its safety, he should take care to keep it safe. But yes, if will be more of the secrets then he should disclose some of it so for this reason some people of mystics forgive him in this matter and allow this act as legal."

Afterward, he said " The heart of the Momin (faithful) person is like pure earth, so if there will be a sowing of the seed of love is there then there will be many kinds of graces will be created there. So from it you can share with the other people and also it will be enough for the Darwesh person."

Afterward, he said, "Unless you will not involve shedding of the skin the like snake then you will not become true in the claim of love of the reality."

Afterward, he said " The complete Darwesh person is such one who will not require anything but when he will receive of the graces of the secrets from which he will share with it other people and fulfil the needs of the person one who visit him and return them to this matter. But one who is claimant of the Darweshi and who will visit the king and richest person for the sake of money to fulfil his needs then think that he is not having grace with him. If he will possess something with him, then he will not reach the doors of the mankind and he will not expect from others. Where there will be reach the feet of the Darweshi then there will be no reach of access by other persons. Because on the Darwesh persons

the door of the graces will be opened for them and they will have possession of the treasury of the kingdoms, so they spend it for the livelihood of the Darwesh persons as per their will and desire and so they are not depending on the others in this matter."

Afterward, he said " When the Derwesh person gets such status, then he can see all things of the earth to the empyrean and in everything which will be sent down from Allah in which they have reached in it. "Afterward, he said " As such the condition is there for holy persons like the condition of the prophets of Allah."

Afterward, he said " Qazi Hameeduddin Nagori who writes in a history book that the conditions of Darwesh persons depend upon due to an excess of love of the reality and its fondness. When there will be overwhelming of the love of the friend then he will be busy, very much in the divine light of the friend and for this reason, he will be unaware of the remembrance of the mankind."

Afterward, he said with his holy tongue that "Khaaja Imam Ghazali, who wrote in his history book that once there was condition prevailed upon the prophet of Allah so he went out of Madina into a garden in which there was well. He sat near the well while putting his legs on the inside of the wall. He was in the condition of amazement. At that time Abu Musa Ashari was with him. He told him if any companion will come there to see then do not allow them to enter there without his permission. When Abu Baker (R.A.) and Omer bin Qattab (R.A.) came there so he was informed his in this matter. The prophet asked to allow them to enter and sit on his right side.Then Usman (R.A.) and Ali bin Abu Talib (R.A.) came there and he informed them in this matter. So he was given permission to sit on his right side and they sat there for a long period. The prophet was sitting there in such condition." Afterward the prophet told them, " Oh : friends as we

have sat here together in our lives, then also in another world we will sit together there. So our end will like this and we all will be in the heaven in togetherness." Upon this the companions stood there and paid respect to him in this matter."

Afterward, the prophet said " The heaven is in his sight in which I am watching a palace there which was created from a single piece of ruby and near that palace there are four palaces are there. When I was asked the palaces to whom belongs. He was informed that one palace for him and the four palaces belong to his four friends so I was overjoyed in this matter and told to all of you that we will live together in the other world."

Afterward, the Sheikh of Islam said " The conditions are like such that when any person of secret busy in it, then he will be drowned in that condition."

Afterward, he said " When he was busy in the secret of the friend then at that time it is sure that any of the matter of the friend will be reveal upon him. When my conversation heard by brother Bahauddin Zakaria then he did not like it. He immediately looked at me and he told me. Oh: Darwish what mistake you are doing in this matter.? That you are revealing the secrets of reality. And this matter is not good for the people of a secret."

I have written him that " Oh: brother the work left from talking and my chest is full with the secret of the friend so, for this reason, there is no little space available to fill the secret there. As a matter of fact, if there is no space available there so for this reason when with the world of light, of the secret of the friend will come down there and due to very much of it will fall down from there. So, brother, I try my best to protect it and want not able to disclose it a little, but in this matter he is not successful in it. So tell me what should I do in this matter.? When this letter

was reached in his hand, then he put his head down and he said our friend was completing his work to its end."

After this narration the Sheikh of Islam made a slogan he was becoming unconscious and he was in this condition for two days and nights and he was found on the prayer mat and there was not known about this condition to him in this matter. When he was becoming conscious then he was standing and looked at the sky and he recited the following Persian couplet.

Afterward, he said "Oh: Darwish once one person came from Multan and he said he was in the service of Sheikh Bahauddin Zakaria and one day there condition was prevailed upon him and he was with him there so riding on the horse and wandered around Multan and it was proclaimed in the Multan City that " One who will see the face of the Bahauddin then he will not be sent to the hell for which he will guarantee in this matter." So for this reason a large number of Muslims gathered there to watch his face in this matter so by swearing he said to them that they will not be sent to the hell. Because it was said to him that those who will look his face today then he will not sent to the hell."When that person was ended, his narration then upon me the condition was prevailed so I said " Oh : Darwish if Bahauddin was said that if one who will see his face will not be sent to the hell, then now by swearing I will say that in the world, one who pledge to me or shake his hand with him or who hold the hands of my sons, or pledge to my disciples, to pledge to my lineage, then he will never go to the hell. Because my spiritual master Khaja Bakhtiar Kaki once told him that " Oh: Farid Allah will grant you such position that person one who will become your disciple or disciple of your

sons or disciples of your disciples or one who will become disciples of his lineage then he will not be sent to the hell. And he will not send surely to hell." Also he heard this call 1000 times that " Farid Ajudhani is a pious person." When the Sheikh of Islam ended this narration then he stood in the condition of surprise and I was with him. He was busying himself in seven days and nights in the condition of surprise and he did not eat and drink during the above period. When he was returned back in the normal condition than he himself was engaged in the sincerity.

3
The sustenance

When the honour of kissing the feet of the Sheikh was available to the well wisher and in the meeting the discussion about sustenance was started. He was told by his holy tongue that " Oh : Darwesh in the Shariat (Islamic law) and Tariqat (mystic path) the true person is one who not love the sustenance. But he should with large hearted-ness engage sincerely in the worship of Allah. He should know the reality in this matter that whatever which is written in his fate will be given by Allah to him and there will be nothing, less or more in this matter and so such portion of his sustenance as per fate will be given to him to him. So oh : Darwesh person if you try for it and wander here and there for many years, but the sustenance which is written in your fate will be given to you without your endeavours and demand in this matter. If you demand a little more, but you will not get it. Oh: Darwesh on the way of the indigence such person is firmly one who doesn't take an interest towards his sustenance and he should not think today I have eaten, but he will eat tomorrow.? The people of mystical way call them as follows."

1.Unfaithful
2.Dishonest

The people of mysticism said that "The death of the man, which is written on the shoulder of the man and the death will chase the man and in the same way, the sustenance which is written on the shoulder of the man, which will also chase a man so it searches a man and where-ever the man, goes and it run behind him. If he sits then it also sits there."

Afterward, he said "Oh: Darwesh be free from the thinking of sustenance as your sustenance is written on your shoulder. So you with wholeheartedness should engage in the work of Allah. Because whatever written in your fate surely will be given to you by Allah."

Afterward, he said "You should become a person of Allah so that whatever things there is in control of Allah then will demand you. Because in the book *Asar Auliya* it was written that when one Muslim will demand the world, then it will not then it will not reach near him. From him the world will run away as from the Muslim will run away from unclean thing. When one who will demand Allah and then he will not demand from the world, the world will run behind him with 1000 desires but he will not look at him. But he will run away from like Muslim will run away from the unclean things."

The excellence of Sadqa (charity) and generosity

Afterward, he said " The prophet said " *Al-duniya al-mazra akhira*" it means this world is the place of the cultivation of another world. So it means that in this world we should give Sadqa (charity), Zakat (Islamic tax) and show generosity so that we should sow this for reaping the fruits. Because in this world,

there is nothing which is not more than charity and generosity. Everyone was successful in the works with the help of charity and generosity.

As per the fate everything will be available

Afterward, he said " The trusted persons are free from the care of sustenance so they have freedom from care and doubt in this matter."

Afterward, he said " The people of mysticism when they see any person who is worried for the sustenance, then they give the order to the Darwesh to remove him from the shrine by holding his neck because such person is unbelieving Darwesh and he has not having the truth with him."

Afterward, he said " He heard from a holy person that it is also a big sin to worry for the sustenance that today he was eating, but to think what he will get tomorrow or not,?"

Afterward, he said " Oh: Darwesh if the one who will be wandering here and there for the sustenance for a period of 100 years and if he will demand more or less than his fate then he will not get it."

Afterward, he said " One person wandered here and there for the obtaining of the sustenance and he was visited from one city to another place, but his sustenance was not increased at less than his fate. When he was come back to his place, then his condition was very bad. The people asked him what is your condition.? He said, " Oh Muslim, he visited many places for the purpose of increase of his sustenance but he could not get more than what it was written in his fate."

The Sheikh of Islam began weeping and he was reciting the following couplet.

گر کشی صد هزار باری چست نخوری پیش از آنکه روزی تست

Afterward, one Derwesh person asked the permission to recite some couplets and the Sheikh said " Yes" so he was reciting the following couplets.

Afterward, he said "Oh : Darwesh if one who try for 100 years to enhance of the sustenance, then he will not get more than his fate. So in all conditions and in all works one should be true. Some unwise persons used to say that if they will migrate to other city than it was possible for him to get enhancement of the sustenance. So it is their big sin and un-truthfulness in this matter and if one who think like this. This is their worst thinking which will keep them in worse condition. So: Darwesh where you will go you will find the Allah everywhere and He will not change anywhere and whatever He was kept written by Him will be sent to you."

Afterward, he said in this situation "Once one person wants to leave his place due to disgust with his sustenance and he went to see one pious person at the time leaving so that holy person asked why he is leaving his place and where he will go.?" He said "He was leaving this city so that there will be an improvement in sustenance." That pious person told him " To convey his Salam to the God of that city." So he was surprised and asked him" and he asked " Whether there is different, God is available there. As God is only one." That pious person told him, "Oh: unwise person when do you know that everywhere there is one God, then do you not know that in every city your fate will be same. Go busy yourself with wholeheartedness in the worship of Allah, then see what the grace of Allah will be available to you."

Afterward, he said " One holy person was there and who was starved for a period of 12 days and due to worry about this problem his children told him either bring food for them or kill them so that he will be free this problem." He told them, " Be patient for today and he will go for labour work on tomorrow." So that person left his house upon doing ablution and went to the jungle and he was busies himself in the worship of Allah there. He came back to the house at the time of Asar prayer (later afternoon prayer). His children caught his edge of the shirt and asked with him have he had brought something for them ?. So he told them "To abide in this matter that the person where he do labour work told him that tomorrow he will give him two days wages together." So the children made huge, loud and cry in this matter. And the children told him that " Oh: unkind father we are dying due to the starvation, but you are not arranging food for them." Next day the Darwesh promised the children and he went to the jungle and he was busies himself in the worship of Allah there. At that time there was command of Allah to the angles to send the following things to house of Darwesh personality.

1. 2 kilograms of the flour
2. Some quantity of the honey in the cup
3. 2,000 gold coins

And also in the command of Allah it was told to tell the children of Darwesh that the man was sent all these things where their father is working for two days and ask them to tell Darwesh that if he will not do any carelessness in his work then we will also not decrease his wages. When Darwish came back to his house he has seen that the kitchen was hot at that time and there was an atmosphere of happiness which prevailed there. The children came to see him and hugged him with happiness and they described all details in this matter. Then Darwish made a slogan

and he said "Allah kindest to us a hundred percent if we will be firmed in his work."

Afterward, he said "Oh: Darwesh one who does worship with wholeheartedness and he will not doubt about the sustenance of his fate, then Allah will send him sustenance like the above Darwesh."

In this situation he said " The love of reality is such pearl that and its cost is not known to the jeweler or other person who knowing the worth of the things."

Afterward, he said "Such a great grace was not available to any angel of nearness and it is given to the man only. As per saying of Allah as follows."

" *Wa laqad karmana Bani Adama*." When the love created and it was commanded him, " Oh: love to go settle down in the hearts of sorrowful persons because such place is for you only. "

Afterward the Sheikh of Islam recited the following couplet of Rubai (quatrain) due to overwhelming of fondness.

The creation of love

Afterward, he said " Oh: Darwesh when Allah was created love and on that day he was also created many 100,000 chains and fibers and there was called the souls of Momin (faithful) persons, then there was a command to the angles to bring the love with thousand whims and miracles before the souls. The souls which were suitable for the love came forward and put their hands on the threads of love and the chains of the affection and in the first dome they were drowned in the river of love. Their names and signs vanished away and those were the souls of the following persons.

1.The prophets

2.The holy persons
3.The lovers

Some souls were drowned which belonged to the people of the world of love who first turn towards the love of worldly and then they come for the love of reality then they able to know about reality. Then the Sheikh of Islam began weeping and recite the couplet of follow Rubai (quatrain)

At that time one person who was present there and who recited one couplet of Imam Ghazali which is as follows.

اے دوست ترا بخویشتن دوست برام از رشک تو بادیدہ خود دوست نہ ام

Then the Sheikh of Islam said " The fondness and chanting of the lovers will be there from beginning to the ending time. That is existing from that day when they become lover of the face of the love. So oh : Darwesh you do not know its value that in your heart such a beautiful grace is there and the soul is the king of all parts of the body and upon its creation it was given to the heart. For this reason where there is love, there a heart is available. The persons know its importance in whose heart there is secrets of friends and light of love is available there.

The kinds of sustenance

In this situation he said "The categories of Mashaiq (learned person) classified sustenance into four kinds.

1. Riziq Maqsum
2. Riziq Mazmum
3. Riziq Mamluk

4. Riziq Maud

1.The Riziq Maqsum is that which is written in the fate and it is available on the tablet and which surely available to all.
2. The Riziq Mazmum is that whatever one who get for eating and drinking, then he will not be patient with it and as for this Allah is guaranteed in this matter and Allah promised in the holy Quran " *Wama min dabati fil arze illahi aizqaha."* So why they did not patient in this matter. So what is meant in this matter.
3. The Riziq Mamluk is that in which cash and other sources are accumulated for doing the commercial activity. But in it there will be the grace of Allah will be available there and with which there will available power. But oh :Darwesh, the people of mystic persons of this way said "The person who is in such business he did not ignore about the kindness and favour of Allah in this matter. But for Darwesh it is better that whatever he will get cash and sources, then he should spend on the way of Allah and he should keep a little with him."

Afterward, he said " Oh: Darwesh the Maud Raziq is such sustenance which is promised by Allah with pious and Abid (worshipper) persons. In the holy Quran, Allah says *" Waman yataq laha yajal lahu makherijan warizqahu min haisu ya hahtasab."* It means the holy persons should be free from the endeavours of sustenance. Because there is a promise of Allah for them that they will get sustenance without their demand and their needs will be fulfilled.

There is no doubt that Allah is Al-Razzaaq (The Sustainer)

Afterward, he said "Once he arrived Suistan as a traveler there. There were some Darwesh with him there. There was one Dervish

who was busy in the worship of Allah in the cave which was situated outside of the city. When he reached there he finished reading of the Quran and then he busied himself in the worship there for a long period. Then he started this narration that " Oh dear persons he was busy in his travels for a period of 20 years. Once he reached to a holy person who was used to live in the mountains in the forest area and where even the birds could not enter there. So there came an idea into his mind that from where he used to get his food in the jungle area. When this thought came into his mind then that holy person told me, " Oh: Darwesh you are surprised for the food. Perhaps you did not believe that Allah is the Sustainer. Allah says in the holy Quran " *Enna Lahu huwa Razaq quwatal matin*." "It means Oh: slaves, whether you live in the jungle or in habitation you will sure you will get whatever there is written in your fate" Then he asked to sit there and see the divine work in this matter. When the holy person said this so I was shivering in this matter. He asked to me broke the stone which kept him there. When I broke it and if found that there was one insect in the stone in its mouth there one green leaf was there.

Afterward, he said "Oh: Darwesh the one who will provide food to the insect in the stone did not He will not give him his food as per his fate." I spent the night with him there. At the time of breaking fast one person came there with his two breads and some sweets with him and he put these things before Darwesh and paid respect and left from there. When he was completing his reading the holy book, then he was asked him to come near him and eat the food and said to me that " You used to think that from where I will get food.? See that Allah will provide sustenance in this way." At the other day at the morning time I was paid respect to him and left from his place." So oh: Darwesh the thing which Darwesh told me for which I was paid full attention for it and he

was settled down there and since the period of 3o years, he is living there and he is getting his sustenance by divine source and also those who come there to see him will get sustenance here."

Afterward the Sheikh of Islam said "At the evening time myself and other Darwesh persons were performed the prayer together there. After the prayer one person came there with one cloth for eating food provision and he kept it before that holy person and we have eat full of our stomach but there was no decrease in the quantity of food provision. Then that holy person strikes his leg on the ground so there water spring was appearing. When we drank water, then the cloth of eating of food provision was vanished away from there. When at the time of the break of day when I bid him goodbye from there, then I saw one of his hand was not there with him. So I was surprised in this matter that what is wisdom in this matter.? When this thought came into my mind, then that holy person told me that "Oh: dear persons once he went outside from here before the prayer for the fresh ablution and find one Dinar was there and my mind desired it to take it. So it was reached there from the divine world and belongs to sustenance. When I began to take it, then I heard a divine call in which it said "Oh: false claimant. Is your trust and Our promise is this.? Which you have made by w Us. And so while seeing one Dinar you want to take it. May you have forgotten Us in between this." When I heard this I was taking one knife which was lying there and cut the hand with that knife and it was thrown out of this place. The hand which took anything without the willingness of the Allah is better it should be cut from the body. So the dear persons since 20 years he could not see the sky due to shame and feeling of guilt and he used to say that oh: what he was done in this matter.?"

Afterward, the Sheikh of Islam said " The brave man is that one who will not leave a little the way of Allah and he should not worry for the sustenance."

The reality of trust

Afterward, he narrated this event that " Once some Fakirs (Darwesh) went outside of their place to visit the Holy Kaaba in Makkah for the matter of trust and they said that they will not disclose the secrets of their hearts to anybody and they should not demand anything from anybody.

In short when they have reached in the jungle and there was no human population was not available there, but there was available one water spring there and where they made ablution and prayed two Rakat there. At that time they have seen that prophet Khzier (A.S.) came there with some bread of barley. All have approached towards him happily on this matter, and they have thanked Allah that they were able to see him there. Another thing was that they were hungry and they got food from him. When this thought came into their mind, then a divinely called was heard in which it was told oh: bad convent people have you made convent with Us? " And at that time one sword was coming there and cut their heads.

The Sheikh of Islam said "Oh: Darwesh person, one who will break the convent and who is not firm on the trust then he will punish in this way. Then be began weeping and recited the following couplet which he was heard from Qazi Hameed Nagori at the bank of the Shamsi reservoir as follows.

The start of the love

Afterward, he said " Oh: Darwesh the love was started by prophet Adam (A.S.) and when it was created in the world, then he was shown the grace of the love so he was become a lover of it. So oh: Darwesh so it was all due to the gesture of the love. He kicked on the gallery of the paradise and he came out of there as a mad person. He was made to accept in the ruins of the world. But he has committed mistake in this matter. So there was a command to the angels that " Oh: angels he want to create comforter for Adam (A.S.) so that he can love with his partner otherwise he will not tolerate and he will be killed in this matter." The angels went into prostration and they said: " *Whatever you know we will not know in this matter you are Our Lord we obey Your command*." Then there was the command " Oh: angels see how we will create the friend of Adam (A.S.)." The prophet Adam (A.S.) was sitting lonely there and Eva (A.S.) was created from his rib. She said Salam to him and she sat near him. So prophet Adam (A.S.) asked her "Who is she.?" And Eva (A.S.) told him that " She is his partner and from her he will get satisfaction."

Then the Sheikh of Islam said, " Oh: Darwesh the loud and cry of the real lover will be there unless he will not reach his final destination and if he will find the beloved then there will be no loud and cry in this matter."

Afterward, he said "He remembered one couplet of Sheikh Bahauddin Bukhari who was a great lover of the reality and who said this in his fondess and overwhelming of his love as follows.

In this situation he said " He heard Rubai (quatrain) from Qazi Hameeduddin Nagori who said this on his fondness and overwhelming of his love of reality as follows.

The trust and the sustenance of the fate

Afterward the Sheikh of Islam said " The trust is available only in the sustenance of the fate. Because you know that whatever there is written sustenance in your fate you will get it. But it is not such in other kinds of substances. The sustenance of Mamlok in which there is trust available. In the sustenance of Maud also there is no trust available because of the sustenance which is promised will be given to the person. But if there is trust in the sustenance of the fate, then it is legal in it. So in this matter, one should think that whatever written in fate that sustenance will be given to him.

Afterward, he said "Oh: Darwesh in the other kinds of substances the ancient persons could not trust in this matter. Because some have trusted for a period of 20 years, some have trusted for a period of 10 years and they lived their lives free from the world."

Afterward, he said "Oh: Darwesh, Khaja Ibrahim Adham was spending his life for a period of 50 years on the trust of Allah and he was away from the mankind in this matter and during this period he was not allowed anybody to come near to him. If anybody will bring something for him, then he used to return him from the door and he was used to telling him that he is a slave of Allah and whatever is his sustenance which will be given to him."

Afterward, he said " Oh: Darwesh, Sheikh Bakhtiar use to live in the service of the Sheikh Moinuddin Chisti and during this period he was not seen that he did not allow anybody to come near to him. But when there will be nothing available in the public kitchen, then one servant use to go and stand before him. Then Khaja Moinuddin used to lift the prayer mat ask the servant to take the requirement of cash, which is enough for today and

tomorrow. For the entire year, he was used to following this method. If any traveler comes there and asks then he will use to give him whatever as per his demand in this matter. At the time of the farewell time, he used to put his hand under the prayer mat and used to give him whatever is available there."

Afterward, he said "One who claim for the friendship and love of Allah then he will become Darwesh in this matter. Then he should follow the trust and be firm in it. If he keeps hope from the mankind other than Allah then do not think him as a Darwish person."

Upon finishing the details of the above benefits, then Khaja Saheb went inside of the house so, for this reason, the well wisher left from the meeting place.

4
The reality of repentance

When the honour of kissing the feet was available and many people were available in the mosque, then Moulana Bederidden and Sheikh Jamaluddin Hansavi came over there and after shaking the hands they sat there.

Kinds of repentances

Afterward the Sheikh of Islam said there are six kinds of repentance as follows.

1. Repentance of heart and tongue
2. Repentance by the eye
3. Repentance by the ear
4. Repentance by the hand
5. Repentance by the feet

6. Repentance by the soul

The Sheikh explained details of all the above repentance in this matter.

1.When the heart doesn't certify the repentance and the tongue will not accept then such repentance is not useful. Because when the heart will not be free from the following things and if there will be no true repentance in this matter, then such repentance is not termed as repentance.

1. Friendship of love of the world
2. Bad
3. Greediness
4. Grief
5. Obscenity
6. Show
7. Evil

For example, one person is doing sin and at the same time he is asking for repentance, then his repentance is not termed as repentance. He is doing sin as per the desire of his soul and he talks about repentance. So how this will be right.? Unless he will not clear, his heart, of this matter then his repentance will not be right. Because in the holy Quran it is mentioned: *" Oh: people of faith do repentance certainly, but do such repentance, not only from his heart by his tongue."* This repentance of Nassau is known as repentance of heart. When one who does this repentance, then he should come back towards Allah. When the heart will be clear from the defects of the world, then the repentance will be accepted and that person will be equal to a pious person. As per the saying one who repents, then he will become such person as he did not do any sin. So in this condition the penitent and pious will be become equal in the status.

The repentance is required from the heart and if it has done 100, 000 by tongue but unless it is not certified by the heart then it is not becoming right. When it is accepted by the tongue, then it should be certified by the heart.

Afterward, he said "Some person does repentance of the heart, but they their heart like the bad deeds. The patient does repentance from the morning to evening time and when the illness will be over then he will fall in the forgetfulness and carelessness and they will not remember their repentance by chance also."

Afterward, the Sheikh of Islam began weeping and he recited one Rubai (quatrain) and he said " It should require repents before the death." Then he was narrating this event that when Basher Hafiz was asked what was the reason of his repentance.? He said " Once he was sitting in the wine shop and he heard a divine call there Oh: Basher does repentance before death.?". And when he heard this call then he was repentance in this matter. Then he was not going near the sins and for this reason, Allah granted him such a higher position and status."

Afterward, he said " When the man will clear his three hearts from the defects of the words and do repentance in this matter.It means from his hearts if there will be smell available to other person's mind then understand that person's repentance is repentance of Nassau (sincere). Regarding the other three hearts Ali Ibn Taleb (A.S.) defined it as follows. There are three kinds.

1. Salim
2. Munib
3. Shahid

The heart of Salim is that in which there should be nothing except the knowledge of Allah.

The heart Munib is such that which repentance from all things and should come towards Allah.

The heart Shahid is that who observe Allah in all things.

Afterward, when he said " These three things will create in his heart and if he will be firm with them, then really it is known in this matter that his heart was becoming Salim, Munib and Shahid. So his repentance is becoming repentant of Nassau (sincere). If the heart is still involved in worldly endeavours, lust, inclined in this matter, then think that his heart is dead. If it is clear from all these things, then he will be alive for eternity to end of the world."

The veil between the man and Allah

The reason of the veil between the man and Allah is due to filth. When the filth is clear then he should clear him by the repentance, then the veil will be removed. This is called the endeavours of clearance of filth of the hearts. So one should clear, his heart from lust and desires so that the veil which is there in between should not be there. So that there should be an available taste of observation and revelation and one should attain position and status.

Afterward, he said " Oh : Darwesh you have heard the repentance of the heart and now hear the repentance of the tongue. The repentance of the tongue is that upon this repentance, one who keeps away from the bad talking and do not talk absurd talking and one who keeps away from un-necessary talking. The second condition is to make fresh ablution and pray two Rakat prayer of thanks and to sit in the direction of Qibla (the direction in which Muslims turn in the prayer) and pray as follows."

" Oh: Allah grant repentance to my tongue from saying bad talking and except Your invocation , nothing should be come on

my tongue in which there are no Your willingness is there and keep it away from saying such things."

At the time day break all parts of the body say to the tongue " Oh: tongue if you will not protect yourself then we will be killed."

Afterward, he said " Khaja Hatim Asam was told on uncivilised matter so he was pressed hard his tongue so much that there was a discharge of the blood from it and afterward he was promised that till his life he will not talk to anybody.So for one absurd talking he, didn't talk to anybody for the period of 20 years."

Afterward, he said " In the meeting place one person who was realized the reality was sitting there and he was asked about one person whether that person came.? Upon this he thought in his mind that he was talking this instead of the invocation of Allah and for this expiation, he will not talk with body for a period of 30 years."

Afterward, he said " He was heard by the tongue of Khaja Hameeduddin Nagori that he was seen one Darwesh who has realized the reality and who was busy in the invocation of Allah. He was with him for a period, of 10 years, but during this period he has not heard any un-necessary talking with him. But one thing he was heard from him that he said: "Oh: Darwesh if you want to take a safety in the other world, then protect you from absurd talking and upon saying this he was pressed hard his tongue so much that there was a discharge of the blood from it." He said to him that " This matter is not proper for him to say to him". So for this he will not talk for a period of 20 years."

Afterward the Sheikh of Islam said "Oh : Darwish when Allah wants to put the tongue in prophet Adam's (A.S.) mouth and then he told the tongue, "Oh: tongue sees it that with your creation, there is a special purpose in this matter that you should

not call another name except My name and should not recite another talk except His talk. If you do other than this then remember that you and all other parts of the body will face problems in this matter." So oh Darwesh the tongue was made for the following things.

1. Ziker (Invocation)
2. For reading of the holy Quran

The group of Mashaiq (learned persons) written that in every human part of the body there are desire and lust is there and which is the cause of veil and problems in this matter. Unless one should not repent from lust and desires, then he will not clear all his parts so, then he will not get the position and status.

Afterward, he said " The details of the parts are as follows.
First is the soul in which it is kept lusting.
Second the eyes in which it is kept the desire of seeing.
Third the ears in which it is kept the desire of hearing.
Fourth the nose in which it is kept the desire of smell and sneeze.
Fifth the hand in which it is kept the desire of holding and touch.
Sixth the tongue in which it is kept the desire of praising.
Seventh the heart in which it is kept there is pain.

So the person who demands Allah, then he should repent of all these things so that Allah will hear him in this matter and who say He will make him respectable among the mankind by His wisdom to the one who will be take away his heart from the love of the world. One who will keep the soul from sight of other things. So He will make him respectable due to ignoring of the sins and one who will forget all things except Him and then He will make him respectable on the day of judgment."

The following of heart and the tongue

Afterward, he said "When from the world of light there will be a fall of the secrets of the divine light and the lights will fall

on the heart first. When the tongue and heart will work together then there will be lights of love will be there. If there will be no togetherness of the tongue and heart, then the light of the love will leave from there and settle on the place where there are togetherness of the heart and tongue will be found."

Afterward, he said " When one person of whom realized the reality was asked who is firm in the love of reality?." He said "Where there is togetherness of heart and tongue is found. Because first, the love of reality is found in the heart, then on the tongue. When the heart and the tongue will become together in the of love, then that love will become the reality of love. The tongue is king of all parts of the body. When the tongue is safe then all parts of the body are in the safety. So it is well known saying is that when the king will do disturb in the religion then there will be a problem for all people of the kingdom. When the king is safe then all affairs of the kingdom will run in the safety manner. So: Darwish ear, eyes, soul, and all other seven parts of the body are under the control of the tongue. So if the tongue is safe then all parts of the body are in safety condition."

Second the repentance of the eye, for this repentance there is a condition of taking bath in this matter and pray two Rakat and sit in the direction of Qibla (the direction in which Muslims turn in prayer) and to raise two hands and said " Oh: Lord of the worlds I will repent of all things which are prohibited by You. Next time I will not see such things which are prohibited by You. I will see such things which are only legal and afterward protect the eyes from seeing the prohibited things." This is repentance of the eyes because this is such thing with which the condition of the grace of presence will be available. The eyes are such things with which the people are involved in the problem and difficulties. So oh: Derwesh the first condition of love is available in the eyes. The

people should try to do such work in which there is available the grace of observation and so they should not see other than Allah."

Afterward, he said "Prophet Dawood (A.S.) was seen the prohibited thing so, for this reason, he was weeping for a period of 300 years. Then there came the command of Allah " Oh: Dawood why you are weeping?." He said " What did he say in this matter." He said "The eyes were put him on the problem. As this mistake in the eyes. So for this reason, the eyes should be given punishment in this matter. Because the eyes were seen the prohibited thing."

Afterward, he said " Prophet Shoeb (A.S.) wept so much that his eyes were becoming blind. When he asked the reason in this matter, then he said for the following two reasons".
First that he was seeing the prohibited thing.

Second that the eyes which were seen the grace of the friend so it is regret for him to see another thing. If he will see another thing, then it is better for him to become blind. So that on the day of judgement when he will become alive then he should see the grace of the friend. After the above event, he lived for a period of 60 years but nobody was not seen while opening his eyes."

After he said "In the love of Allah, such person is true in whose eyes there will be antimony of the of reality is available, then he should close his eyes and he should not see towards the un-related things and on the day of judgment only he would see the divine light.On that day if the friend will request him to open his eyes then he should open his eyes."

The repentance of the eyes

Afterward, he said " There are three kinds of repentance of the eyes.

1.To see the prohibited things.
2.If some other person backbite another Muslim brother and see something then he should repent in this matter that why he had seen such thing.
3.If eyes see something then he should say this to another person.

Afterward, he said " The repentance of the ears is that it should not listen to bad things and not listen the prohibited things, then his repentance will become repentant in this matter."

After this he said " The power of giving hearing, which is given by Allah so he should engage himself in the invocation of Allah and also where there is recitation of Quran available then he should hear it. It is not given for the following things.

1. Bad deeds
2. Joking
3. Singing

For the above, there is information available on this matter that on the day of judgment the metal lead will be melted there and will be put in the ears of the persons one who hears the above sounds."

The repentance of the ears

Afterward, he said " Once Abdullah Khafif was going on the way and he was heard illegitimate talking so he put his two fingers in ears and went back to his house and he was asked to bring melted lead and when it was brought there, then he asked to put it in his ears because he heard some bad things so that on the day of judgment he will be free in this matter. So today he is making expiation for it. So oh: Darwish, Darwish were tried to keep themselves away from the mankind and adopted loneliness. So that they should be safe from hearing about bad things."

The repentance of the hands

In this connection he said " Khaja Bakhtiar Kaki was seen one Darvish in Badakshan and who was among holy persons and his name was Sheikh Burhanuddin and his one hand was cut off and he was resting in the hut for a period 30 years there in the condition of Etekaf (retirement of continued prayer). When he was asked about his cutting of the hand, then he said once he was present at the meeting and without the permission of the owner of the meeting place he was cut one grain of the wheat into two parts.So there was heard a divine call in which he was said " Oh:Darwish what act you have done.? Without the permission of the owner you did two pieces of one grain of the wheat. When he heard this call then he cut his hand and thrown it out for this reason. So that again, he should not hold any things which is not suitable to hold in this matter."

Afterward the Sheikh of Islam began weeping and he said "The people of Allah will do such things and will obtain status and position in this way."

The repentance of the legs

Afterward, he said " The fifth repentance of legs and in which one should not go to the places which are not suitable and should not put his leg for the fulfillment of his desire there so that the repentance should be termed as repentance."

Afterward, he said " Once Khaja Zanon of Egypt during his journey he went into the jungle and where he was found one Darwesh person who was very pious and a man of grace in one cave and whose one leg was cut off so he was saying Salam to

him and he was asked him in this matter. So he said once he was left the cave from ablution and he was looking a woman there so he desired for her so he put his leg out of the cave to catch her but that woman was vanished away from there. So he immediately took the knife and cut off his leg. So oh : Darwesh since 40 years he was standing on his one leg in the condition of shame and regret in this matter that how he will show his face there and what he will give an explanation on the day of judgement."

Once one Darwesh were asked Khaja Ba-Yazid Bustami did the lover will always get the observation or some time.?. He said " Always because if the lover will be in the standing position, then he will have on the condition of observation. If he will be in the sitting or sleeping conditions, then he will be in thinking of observation of the lover. So the lover will be always in the condition of observation of the friend."

Afterward, he said, " For the lover observation and backbiting are both same and equal. So as the observation and backbiting is also same. In this matter he was heard one couplet from Zikeria Multani.

حضور وغیبت عاشق چو ہر دو یکسان ست بغیب مست حجابش حضور و نیز ہمانست

The repentance of the soul

The sixth repentance is repentance of the soul. So the soul should be kept away from the following things.

1. All desires
2. Eatables
3. Lusting

And one should be repented from all the above things. No work should be done as per the desire of the soul. And in the holy

book of Quran, it is mentioned *" And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires. Their abode will be the garden"*

The control of desires of the soul

Once there were some differences between caliph Harun al-Rashid and his dear wife Zubaida. So she told him that "He is a hellish man. "Harun al- Rashid replied her that if he is a hellish man then he will divorce her." He left her, but due to his extreme love for her, he was worried to solve this matter and so he called all the learned persons of Baghdad in his court and asked them, "Am I a hellish man?" But no person answered this question and all of them told the caliph. "Only Allah knows this matter." Imam Al-Shafe'i, even though he was very young at that time, he was also among the learned persons who were present in the royal court of Harun al-Rashid. He told Harun that "If he permits him, he would reply his question." When all other learned persons heard his reply they were surprised. They thought that he might be a mad person because when all other learned persons were unable to solve the matter, what then will he do?.

After the permission of caliph, Imam Al-Shafe'i asked the caliph "Whether he is in need of him or he is in need of the Caliph." The Caliph told him that " He needs him." So Imam Al-Shafe'i asked him to come down from the throne because the status of learned person is superior to kings. The Caliph came down from the throne and asked him to sit on the throne. He sat on the throne and asked the caliph to reply his question first to enable him to solve his problem. "Did you have any chance of committing any sin, even though you had the power of doing it, but due to the fear of Allah, you escaped from it?"

The caliph replied swearing, “Yes, I had many chances, but I was always away from such sins.” Imam Al-Shafe’i told him, “You are not a hellish man.” When the Ulemas (learned persons) asked him to furnish proof of it, he told them that Allah says in the Holy Qur’an:

“ And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires. Their abode will be the garden”

Afterward, the Sheikh of Islam said “There are three kinds of repentance as follows.”

1. Present
2. Past
3. Future

In the present to be repentance from the sins of the present time.

In the past, to bring the enemy in the agreed condition and return back the things if you would have snatched from his things because without the return back of the things his repentance will be not accepted. But he should return back him the double of the things to bring back him in the agreed condition, then repentance will be accepted. If he will say bad things to anybody then he should regret him in this matter. If that person died, then he should release one slave. The act is like that with which he would have given life to the dead person. If he has done adultery with someone's wife or his slave girl then do not regret with her, but he should approach towards Allah and repent in this matter. If he would repent from the drinking of wine, then he should give a drink of juice and cold waters to the persons. At the time of repentance, he should regret about the sin which he was committed.

The future is that in which he should determine that he will not commit the sins in the future."

Upon finishing the details of the above benefits, then Khaja Saheb went inside of the house so, for this reason, the well-wisher left from the meeting place.

5.
The service and respect of the holy persons

When the honour of kissing the feet was available, then the Sheikh of Islam said with his holy tongue, " Oh: Darwesh everybody was getting felicity by service only because the grace of the world and religion will be available from the service of Mashaiq (learned persons) and spiritual masters."

Afterward, he said " One who do the service of the spiritual master for a period of seven days than in his account Allah will write the reward of the worship of seven hundred years in his record of the deeds and for every step there will be given the reward of Hajj pilgrimage and Umra for him."

The style of service of Sheikh Jalaluddin Tabrizi

Afterward, he said " Sheikh Jaluddin Tabrazi after the death of his spiritual master who did such service to Sheikh Bahauddin that such service will not be made available by any servant. So Afterward, I saw him in Baghdad, he was going there with the load of stove on his head and there was a cooking pot on it and in which something he was making hot. I have asked him where he was going.?" He was replied " To Hajj pilgrimage." So I was surprised in this matter. I asked by the people for how many years

he is doing this service. They told him for a period of 25 years, he is doing such service to the Darwesh.

The style of service of Khaja Abdulla Khafif

Afterward, he said " When Khaja Abdulla Khafif was asked from where he was getting the wealth.? " He told " By the service of one Dawresh and who used to ask him whatever, then he used to do that service for him. So once that Darwesh asked him to go another Darwesh and convey his Salam to him and inform him that tomorrow there will be Urs (the annual death anniversary) of his spiritual master and there will be available, food provision there.So present there and so bless the place so that the food will be distributed in his presence there. There was fear of tigers in the place where that Darwesh used to live there. The Derwesh was given this work to me for trial only.

In short, I was going there and at one place the tiger came before me so I told the tiger that he was going to see the Darwesh as per the instruction of his spiritual master so allow me to go there. Upon hearing this the tiger given him the way and paid respect to me and left from from there. I passed the way and reached near the Darwesh and was given the message of my spiritual master and he accepted the message and he said that he will come there. So I paid respect to him and come back in the service of my spiritual master so for this reason that Darwesh hugged me and he said it was really the right of service which you have done in this matter. Then he holds my hand and he looked at the sky and he said " Go, he allowed him the wealth of the both worlds." From there I came back into my hut. So whatever you see the grace in him is given by that Darwesh.

The reason greatness of Khaja Bustami

Afterward, he said "When Khaja Bustami was asked from where he got such wealth.?" He said "From two matters. One from service from his mother and other is by the service of his spiritual master. Then he narrated first matter that "One night my mother asked me for water. I went to fetch her some water, but there was none in the jug. I fetched the pitcher, but none were in it either. So I went down to the river and filled the pitcher with water. When I returned to the house, my mother had fallen asleep. The night was cold. I kept the jug in my hand. When my mother awoke from sleep, she drank some water and blessed me. Then she noticed that the jug was frozen in my hand. "Why did you not lay the jug aside?" she exclaimed. "I was afraid that you might wake when I was not present", I answered. "Keep the door half-open" my mother then said."I watched till near daybreak to make sure if the door was properly half-open or not, and that I should not have disregarded her command. At the hour of dawn, that which I had sought so many times entered by the door." After his mother resigned him to God. The event of a spiritual master is like that he was in his service for a period of 20 years and those days and nights were equal to me. So one night we were engaged in reading the holy book of Quran and in that night in the presence of my master nobody was not there in his presence. The Sheikh Saheb called me and he said " Oh dear, to bring the holy book of Quran and when I took it there he prayed for me."

Afterward, the Sheikh of Islam said " Oh: Darwish unless you will not do service to the Darwesh persons, then you will not reach to the position of status.

Afterward, he said " Khaja Moinuddin Sanjari carried the bed spreads of his spiritual master for a period of 20 years and with

these luggage he went to Hajj pilgrimage then he was getting such grace and after that this grace was found in the favour of all people of the world."

Afterward, he said " Oh: Darwesh he was heard by one holy person that the service of one day of the spiritual master with truth is equal to the worship 7,000 years of un-truth persons."

The rules for the visitors

Afterward, he said the last prophet said "One who give drink water to others, then he should drink it at last." Also in the same way one should provide the food for others first. It is obligatory for the servant to eat the food at last.

Afterward, he said " It is obligatory for the host to wash the hands of the guests and in it there is wisdom is that first he should wash his hands and kept it clean so as enable to wash and clean the hands of his guests. But at the time of giving water to others to drink, then he should not drink first so he should give water to others first for drinking then he should drink at the last."

Afterward, he said " Oh: Derwish once one person brought the water in the service of Khaja Junaid to wash his hands and he sat there. Khaja Saheb stood there. When he asked the reason, then he said as you sat there. So it is obligatory for me to stand there. As it is not obligatory for the washer man to sit there. Because it is out of etiquette in this matter."

Afterward, he said " Once Imam Shafi was a guest at the house of Imam Malik so he washed the hands of Imam Shafi by himself. "

Afterward, he said " Once he arrived in Baghdad as a traveler, there and he was seen one pious person who praying at the bank

of the Tigris river and who was a man of greatness and he was a man of graces. But he was very weak and lean person who busies himself in the prayers in his hut at the bank of the river Tigris. When he was finished his prayer, then I said Salam to him and he suddenly said “Wa Laikum Salam Ya Farid.” So I was surprised in this matter that whom was told my name to him. He said “ Who brought you here was told him his name.” Then he told me to sit there. I was in his presence for some period of time. At the time of the fast breaking two persons used to come there with a cloth for the spreading for eating and food provision before him and then they used to go away from there. One day some Sufi persons came there and we all eat there together. But that Darwish washed our hands by himself. So I told him in spite of the presence of so many people he was washed the hands of all guests. So he told me that it rule that the host should wash the hands of the guests.

The difference between Kalim (interlocutor) and Habib (friend)

Afterward, he was narrating the tradition that the prophet of Allah said, “ When Prophet Mosa (A.S.) was reached on the mount of Sinai, then there came the command of Allah to him that he should remove his sandals and come there. So that if there will dust off the mount Sinai will on your feet, then you will be forgiven. But when the prophet of Allah reached near the empyrean on the night of accession then there was command of Allah came there “ Oh: Mohammed (peace be upon him) came

there with your sandals. So that with the dust of the sandals there will be tranquility in its movement. ”

Afterward, he said “ Oh : Darwesh when Prophet Mosa (A.S.) will be wake up from his grave, then he will walk intoxicated condition with divine love and he will strike hands on the parapets of empyrean and he will make a request “ Rabbi arni anzar alaik” and then there will be commanded to keep silence Mosa (A.S.) today is the day of accounting and upon accounting there will be sight available. But when the Allah’s, last prophet and his nation will come there and among them there will be such lovers that for them there will be command of Allah to take them in the chains to the paradise. But they will break the chains and they will come down from the paradise while requesting from there. Then there will be same command from Allah and they will again come down there from the paradise from there. In short, 70,000 chains will be broken by them, then there will be a command from Allah that there is promise of sight in the paradise and go there so that there will be available tranquility to them.”

Afterward, he said “Once the prophet of Allah was making ablution and there was a ring in his fingers and he was moving it and there was a command of Allah came there “ Oh: Mohammed (peace be upon him) we has not created you for such engagement.” After that time, the last prophet of Allah never engages in such things.

Afterward, he said “ Oh : Darwesh on the day the king of Egypt was sent Prophet Yousuf (A.S.) to the jail, at that time he told one prisoner who was going to release from the prison that he will become the cup bearer of the king and to the other person and he told him that he will be eaten by crows and eagles. On that day Prophet Yousuf (A.S.) told the cup bear to tell the king about him. At the same time angel Gabriel came there with the

command of Allah in which it was said " Oh: Yousuf (A.S.) you have ignored Us and giving Our information to others." And for this mistake he was in the jail for a period of more than nine years as punishment. The above event was explained from the Quran as follows.

"And two young men went to prison with him. One of them said: I dreamed that I was pressing wine. The other said: I dreamed that I was carrying upon my head bread, where of the birds were eating. Announce unto us the interpretation, for we see thee of those good (at interpretation). O my two fellow-prisoners! As for one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified so that the birds will eat from his head. Thus is the case judged concerning which ye did inquire. And he said unto him of the twain who he knew would be released: Mention me in the presence of thy lord. But Satan caused him to forget. To mention it to his lord, so he (Joseph) stayed in prison for some years."

Afterward, he said " When Prophet Sulaiman (A.S.) in spite of having his wide and grand kingdom when he will use to arrange the meeting or party, then he used to stand at the door and used to weep by holding with water jug and saucer and used to wash the hands of slaves and other guests by his hands and he will give drink water first to the guests and he was used to drink water at last."

The apology of Prophet Sulaiman (A.S.)

In short, in spite of wide and grand kingdom of prophet Sulaiman (A.S.).He was used to sew the mound baskets and from its sale amount he was used to purchase for his breads. One day he thought in his mind that oh: Lord, you have given such a large

kingdom, but from it there is nothing for his fate. And he is living on the sale amount of mound baskets. On that day he went to the bazaar with his mound baskets for sale there. But nobody purchase the baskets on that day and he was returned back to his place with baskets. In this way seven days passed and no basket was sold. So he was surprised what is the reason for it?.At that time angel Gabriel came there and he said he " Oh : Sulaiman you did not get your food from the sale amount of baskets. So see the above. When he saw the above he was found all his baskets were hanging in one corner of the sky." And there was came a command " Oh : Sulaiman we have purchased all your baskets and it was just a name in this matter that the mankind used to purchase it." Upon hearing this he was regret in this and repented of it.

Afterward, he said " Oh: Darwesh the man should not think that whatever he will do his action so from it in the manifest and in innermost things will be happening. So think that it is happening from the side of Allah. All such things will be happened by the will of Allah."

Afterward, he said " Oh: Darwesh it was the habit of Imam Abu Hanifa that when the guest arrived in the house than he was used to wash the hands of his guest. He used to say this is Sunnah (practice) of the last prophet of Allah and other prophets of Allah. Imam Malik used to wash the hands of his guests and used to give drink to the guests by his hand. So " Oh: Darwesh you should follow the prophet and the Imams (leaders) as for as possible in this matter so that you should not be ashamed of them on the day of judgement."

Afterward, he said " Once Abu Baker Siddiq (R.A.) was invited the companions of the prophet in his house and at the time

eating of the food provision he was stood with water jug and washed the hands of the guests."

Upon finishing the details of the above benefits, then Khaja Saheb went inside of the house so for this reason the well wisher left from the meeting place.

6.

The recitation of the Quran and its excellence and blessing

Sheikh Burhan Hansavi, Sheikh Baderuddin Gaznavi and other pious persons were present at the meeting place. He told with holy tongue " Oh: Darwesh the worship of the recitation of the holy Quran is best among all worships and from it there will be available position and status in the world and hereafter. Because there is no greater worship than recitation of Quran so the men should not be careless from this grace and they should not be away from this. After this he said there are many benefits of the reading of the Quran are as follows.

1. There will be increase of eye sight and it means there will be no pain in it.
2.For each word there will be reward of worship of 1,000 years will be recorded in the account of the reader and such number of bad deeds will be removed from the account of the reader.

The conversation of Allah

One who wants to talk to Allah, then he should busies himself in the reading of the holy book Quran.The pious person is one who engaged in talking to Allah. The felicity of talking with the friend will be available with the reading of the holy Quran. There will be call 70,000 times in the heart of the man that if you desire

for us then leave all things and start reading of the holy book of Quran.

Afterward, he said "Usually the people get the grace of the presence and observation at the time of the reading of the holy Quran. Because the secrets which are available in the world which will be revealed at the time of recitation of the holy Quran and when he will think about each and every word and every meaning then on him the secrets of the pen will be revealed upon him. When he will reach the verse of observation or verse of mercy, then he will be drowned in the river of observation and he will be getting 100,000 graces. When he will reach on the verse of punishment, then he will think about it, then he will be melted like gold in melting pot."

Afterward, he said "When Sheikh Bakhtiar Kaki used to reach on the verse of warning, then he will beat his chest and used to become unconscious. When he will be consciousness, then he used to start again reading of the holy Quran. In this way, in one day he used to become unconscious 6,000 times and when he will reach on the verse of observation, then he used to smile and used to stand and drowned in the world of observation and live in the condition of surprise and he was used to live in the condition observation in one day and one night and about such condition he will not aware of it."

The position and status of Quran Conner (Hafiz Quran)

Afterward, he said "When Quran Conner will die then his soul will be put in the lamp of light and will be taken towards empyrean and on his soul every day there will be a fall of graces of 1000 times divine lights."

Afterward, he said "On the day of judgement there will be commanded by Quran Conner to proceed into the heaven and there will be divine light on him. So it is said that on the day of judgement there will be also divine light on the following categories of personalities.

1. The prophets
2. All holy persons

There will be divine light separately on Abu Baker Siddiq (A.S.) in the heaven. This will be possible due to his excellence."

Afterward, he said " On the day of judgment the lovers will be brought into the place of divine light and there will be commanded to open the eyes. Each lover will be brought there and there will be divine light on them separately and they will become un-conscious, there and live in such condition for a period of 7,000 years and when they became conscious then they will demand '*Hal Milne Mazhid'* it means "For more and more". So in this way, there will be divine light on them for 7,000 times. Then they will send back to their previous places."

When the Sheikh of Islam was reached at this point in this discussion then he was becoming un-conscious.

Afterward, he said " Oh: Darwish once in Baghdad, he was heard from his holy tongue with the Sheikh of Islam Ajal Shrirazi this narration that when Sheikh of Islam Saifuddin Bakhaerzai was in Bukhara. Once he was left for outside for the journey and during his journey, he was seen in one city in which there was a full population of Muslim were there and men women and children all were engaged in reading the holy Quran there. They used to busy themselves in reading the holy Quran from morning to the evening time. We could not find any time when they were not engaged in the reading of the holy Quran. In that city, we find one pious person in the cave which was located outside of the city

and he was a disciple of Sheikh Shams al-Arifin and he was also used to busy in the reading of the Quran there in the cave. When he will reach on the verse of warning, then he will use to become unconscious and used to become restless and uneasy there and when he will become conscious then again he busies himself in the reading of the holy Quran. When he will reach on the verse of glad tiding or mercy, then he will weep bitterly and used to say that this verse is in favour of such persons who do good deeds. I do not have little good deeds with me so I do not become happy in this matter. When he will say this and stop for a while and then he will address with the persons oh: dears if you know that there is a command of Allah in every verse and in every word, then due to horror the skin of the body will be displaced and it will be melted and it will be destroyed."

Afterward, he said " Oh: Darwish once one Quran Conner was died who was realized reality. Somebody asked him in the dream, how Allah has blessed him.?" He replied that "Allah granted His mercy and blessings which He used to give to his special persons."

When he was asked " Whether he left in the grave or he was taken upper side in the sky.?" He said "His heart was taken under the empyrean and he was allotted his position in the Quran Conner place and still he is living there."

The reading of the Quran is the source of salvation

Afterward, he said " Oh: Darwish, upon the death of Sultan Moizuddin Mohammed Shah somebody asked him in the dream how Allah has blessed him.?" He said "Allah was forgiven him." Then he was asked " For which deed.?".He told " One night he

was sitting on his throne and at that time, there was coming voice of reading of the Quran. So I came down from the throne and sat on the floor with the two legs folding and began hearing the recitation of Quran with full attention and care and for this reason, he gets much comfort in this matter. When he left in the world, then he was forgiven for the cause of listening to the Quran."

Afterward, he said, " For the listening of Quran many persons were forgiven for this reason."

1.The person who is a teacher of readers of the Quran.
2.The reader of the holy Quran.
3.The listeners of Quran in the neighbourhood.

The Sheikh of Islam smiled and narrated this event that " Once he was sitting in the service of Khaja Ajal Shirazi then at that time four more Dareweh persons came there. Among them, one Darwesh want to kill Khaja Saheb. Khwaja paid attention towards that person and he said to him, " Oh: Darwish did Darwish will have the intention to kill Darwesh.?" Then that Darwish paid respect to him and he said " No, he does not have such intention in this matter." Afterward, he said him, " To change his intention." When Khaja said this then he was standing and put his head on the feet of Khaja Saheb. He said " Yes, surely I had the intention to kill him. But you are a holy person so you were able to know in this matter so I repent in this matter."

Afterward, the Sheikh of Islam said that " Man should busy himself in the reading of the holy Quran. Because in between the lover and beloved the love will be increased due to the conversation. So on the way of mysticism, there is no other thing which is more important than this thing. Because, as per mystic people, there is no observation like this observation. Did you know such comfort which one person will get at the time of talking with the friend.? Oh: Darwesh the talking about Allah is

Quran.So one who knows this test, then upon this if he will engage in other things then he will be called false claimant in this matter."

Afterward, he said " When one person who read the Quran then he should think about its meanings and at that time he should not think about any creature in his heart so in this method he should recite the holy Quran. Then one angle will come there along with 100,000 Houries in front of the person one who reads the holy Quran. That angel with Houries will adorn the meeting that the eyes could not able to see such things. Then that angel due to love will put his mouth on the mouth of the reader of the Quran. Till the life of that person that angel will be with him along with the Houries and upon the death of the reader that angel will leave him and goes back to heaven along with the Houries."

Afterward, he said " Oh: Darwish when Ali Ibn Taleb (A.S.) used to read the Quran then he used to shiver like the leaves of cane tree. When he will reach the beginning of any verse, then he will use to stand like waiting and then he was used to sitting there afterward. When he will use to read the Quran then he was used to engaging in for a period of seven days and seven nights in it."

Afterward, he said " As the person who enjoy the reading of the Quran in his loneliness. In the same way, on the day of judgement, there will be divine light on him in the loneliness."

Afterward, he said " In Ghazni there was one Darwesh and his name was Maqri and who was very pious and a man of grace was there. And he knows the seven methods of recitation of holy Quran. His miracle was that one who will read one verse of the Quran with his help then to that person Allah will grant him in his fate the memory of the whole Quran. So I also read one verse with his help and due to its blessing I memorized the whole Quran. His one brother used to reside in Damascus. One person

came to Baghdad from Damascus, so he was asked about his brother. So that person told him that he is well there, but he was already dead. That person who is coming from Damascus said " There was very much rain fall was there due to this reason many houses were destructed. There was also one fire accident took place there and due to this reason, many houses were destructed." When he has finished his narration then Khaja Mohammed Maqri said to him, "Perhaps his brother was no more there." Then that person said "Yes and he was dying before these happenings."

The excellence of verse Fatiha and other verses

Afterward, he said " Oh: Darwesh for the men to see the pure soul of the prophet and to see the soul of any other souls of the leaders of the religion then he should engage in the reading of holy Quran and verse Fatiha. So that due to holy Quran and the blessing of the soul his works of this world and the other world should be completed well in this matter. Also, he should get position and status and he should become the person of nearness and the person of the secrets of divine lights. Oh: Darwesh one who recites the verse Fatiha for the recovery of any patient or for any work he should follow the following method.

1.41 times recite Tazou and Tasmia.

2. To read the alphabet Mim of Rahim with the alphabet of Lam of al-Humad. So that there will be relief of pain immediately on this matter. So the Khatam (finish) of verse Fatiha is a recitation of it for 41 times. Oh; Darwesh you should know that the verse Fatiha is the cure of all diseases." Afterward, he said " The verse of Baqera's Khatam (finish) is a recitation of it for one time. The man who reads verse Baqera in between the Sunnah and

obligatory prayers for 3 days, then his desire will be fulfilled by Allah."

Afterward, he said " Once there was some need for Khaja Bakhtiar Kaki so he was started reading it and still one day was not passed then Allah fulfilled his wish."

Afterward, he said, " For the desire of this world and another world we should recite two times verse al-Umran." Afterward, he said " Oh: Bedridden Darwesh whatever he is told to him so he should follow it so that he will get perfection in his condition. As you are related to us in this matter. Because the spiritual master is one who will by adoring him." Afterward, he said " One who will recite verse al-Nisa daily, seven times, then he will be free the punishments of the both worlds. One who will recite verse al-Maida then in his city, there will be no scarcity of the rain anytime. The Khatam (finish) of verse Enam is reading it for 70 times or from another tradition to read it 41 times. So one who will read it for his any desire, then Allah will fulfil his needs."

Afterward, he said " The verse Araf should be read for the repentance as follows."

1. To recite 70 times Astaghfar.
2. To pray 2 Rakat prayers as follows
3. In the first Rakat after verse Fatiha to recite 100 times verse Qul Ya Ahul Kafirun.
4. In the second Rakat after verse Faitha to recite 100 Qul Wallahu Ahad.

For the release of the prisoner to recite 4 times verse Enfal and one who will read this verse daily then Allah will free him from the prison of the world and the prison and also he will be protected in the other world.

Afterward, he said " In the world for the betterment of another world and success of the works, then one should recite verse

Touba forty times. And one who will read, then he will be successful in the world."

Afterward, he said " Oh: Darwesh Khatam (finish) of verse Hud is to read it for ten times.This Khatam is to be read for the success and victory on the infidel persons. The verse Ibrahim's Khatam is to read it for ten times for salvation of the deceased or it should be read at the time of the reading of the Quran or memorizing of the Quran and one who read it then he will become Quran-Conner".

Afterward, he said " The prophet said one who will recite the verse Yousuf then he will memorize the Holy Quran certain.To free from the fear and worry of the enemy of the Islam to recite the verse Raad seven times."

For the patient with epilepsy and an insane person to recite the verse Hajj 70 times and blow on the patients then Allah will recover the patients. The person who will recite 10 times the verse Nahal then whatever he will ask with Allah, then he will get his needs."

The Khatam (finish) of the verse Bani Israel is to read it 10 times.

For every Muhim (important affair) to read the verse Kahaf 40 times on every Friday.

To read the verse Mariam every day 20 times for the increase of grace and increase of the work.

To read the verse Taha on every Thursday 3 times. Allah recites this verse without his tongue and uvula. One who recites this verse is like such person who is talking to Allah.

Afterward, he said, " For the oppression of the enemies to read the verse Anbia 75 times."

For the success in the both worlds to read the verse Qad Aflahal Muminoon 7 times.

To be free from the all kinds of calamities to read the verse Noor 7 times. Afterward, he said.

" The Khatam of the verse of Furqan is its reading of 7 times. For the success of the enemies of Islam to recite the verse Shams 75 times.

For the thanks of the graces of Allah to recite the verse Qul.

For reading the verse Qasas ten times, there will such reward available which was available to the prophets.

To read the verse Ankabut 10 times to be free from Satanic apprehensions.

To read the verse al-Rome 21 times to be free from prevention from the enemies.

To read the verse Luqman 70 times for felicity in the both worlds.

To read the verse Sajda 21 times to get a status of martyrdom.

. For the completion of important affairs to read 75 times the verse Alm Nashra.

To read the verse Saba 41 times for the willingness of Allah.

To be free from calamities and for the passing of the reward to dead person to read 70 times the verse Fatir Samavat.

For every important affair to read one time the verse Yasin.

To be free from fear to read 21 times the verse Safat.

Afterward, he said "Oh: Darwesh in the worship of Allah to be prevented from the Satan to recite 5 times verse Tanzil al-Kitab.

To read the verse Sajda 2 times to be free from the plague disease.

To read the verse Hamim Aainseenkhaf 7 times to be free from the problems and to get felicity.

To read the verse Zaqraf 21 times for the safety of Eman (faith).

To read the verse Duqan 75 times to get felicity.

To read the verse Mohammed 41 times for Zahur (revelation) of secrets of Allah.

When the Sheikh of Islam reached on this point and he said " Oh Darwesh the one who is wise and he is not careless from the reading of the Quran. Because in the Quran there in every command in it and there is available the secrets of divine light and radiance. So Darwesh in this thing in which the grace is available so why the man should be away from it.?"

Afterward, he said " Oh: Darwish regards other Khatam (finish) of the remaining verses of holy Quran he will be discussing later.

Upon finishing the details of the above benefits, then Khwaja Saheb went inside of the house so, for this reason, the well-wisher left from the meeting place.

7.
The excellence of reading verse Iqlas

Today I was sanctified to touch the feet of the Sheikh and then a discussion about the excellence of verse Iqlas was started. At that time in the meeting following persons were present there.

1. Moulana Nasihuddin who was the son of Qazi Hameeduddin
2. Jamaluddin Ansari
3. Shams Dabir

And some other Sufi persons were also present there in the meeting place in his service.

The Sheikh of Islam said with his holy tongue that "There is tradition reported from the prophet that one who want the reward of Khatam (finish) of holy Quran then he should recite 25 times verse Iqlas in the night. Oh : Darwesh in the verse Iqlas there is

Wahdanit (the belief in the unity of God) is mentioned in it and Qul Wallu Ahad is its attribute. So one who reads it with the right devotion than he is like a person who was described all attributes of Allah. Even though Allah is without attribute and so there is no attribute of His.

Afterward, he said "Once the prophet was sitting and he told his companions " They should not sleep unless they should not do the following five things before they sleep."

1. To compete for the recitation of whole holy Quran.
2. To do Jehad (religious war).
3. To please the prophet.
4. To perform the Hajj pilgrimage.
5. To please Allah.

So for this reason, the companions were worried in this matter that how they can do the five things in the night.

So he told as follows.

1. The person who does not complete and unable to recite the whole Quran in the night, then he should recite 25 times Sura Iqlas, then he is like a person who was completed the whole recitation of Quran.
2. One who wants to do Jehad (religious war) in the night, then he should recite 10 times the phrase '*Subhan Allah.'*
3. One who wants to please the prophet, then he should recite 100 times Darud (blessing) on him .
4. One who wants to perform the Hajj pilgrimage then he should recite 100 times "*La Ilha Illah al-Hakim al-Karim*."
5. One who wants to please Allah, then he should recite many times "*La Ilaha Illah Mohammed Ur Rasul Allah."*

The excellence of the blowing of the verse Iqlas

Once one Darwish went to visit one patient and blow him upon recitation of the verse Iqlas so, for this reason, he recovered from illness immediately.

Afterward, he said " Oh: Darwish once he and Khwaja Bakhtiar Kaki was in travelling and we have reached to the upper side of the river and we have reached the bank of the river's tributary and there was no boat was available there to cross from there and it was a dangerous spot to cross." The Sheikh of Islam smiled and he said " Oh: Farid as we have reached here so to have crossed from there.? So he replied it is excellent felicity but there was thought in my mind how we will cross from there. Still the thought came into my mind, then Khaja Qutubuddin was standing in the way and he was crossing the river site. Upon reaching the other side of the river, " I asked him how we have crossed the river way.? " Then he said " When we have reached to the river side then he was recited 3 times the verse Iqlas and blown on the water and due to the command of Allah river was cut and there was way was created there so in this way we have crossed the river."

The verse of Iqlas is one-third of the holy Quran

Afterward, he said " The prophet of Allah said the verse Iqlas is one-third of the holy Quran. This verse's Khatam (finish) is its reciting 3 times. After the Khatam (finish) of the holy Quran, this verse is recited 3 times because there is wisdom in it that if there will be any mistake is left if any then it will be covered by reciting it 3 times."

Afterward, he said "Upon the Khatam of holy Quran some verses from verse Baqura are recited because once the prophet was asked "Who is the best person.?"Then he said " Al-Hal al-

Murtahal". And Hal is that person who has arrived and Murtahl is such person, one who left from the destination. It refers to this thing that when one person who will complete the whole recitation of the Quran then he will reach the destination.When he will recite some verses from Baquera then he will re-start his journey to a new destination. So the best person is one who will finish the Quran and start its new recitation once again and for such reader the prophet of Allah told him al-Murtahal."

The release of Khaja Tamim Ansari

Afterward, he said " Oh: Darwesh once he was heard with his spiritual master Bahauddin Bukhari's holy tongue that once Khwaja Tamim Ansari was captured by the Negro persons and their leader want to kill him. For this purpose, he kept him in the prison for a period of 7 years. The day of the killing was promised by him, but on that night Khwaja Saheb has seen his spiritual master Khwaja Abu Said Abul Khair in the dream and who said to him when you will go to the leader of the Negro persons then recite verse Iqlas 3 times and blow on him. Then Khwaja Saheb was wake up due to the terror of the dream. When he was taken before the leader of the Negro persons he recited 3 times verse Iqlas and blown on his side. When he saw him, he was fallen on his feet and was requested to forgive him then he will release by him. When he asked the reason in this matter, then he said that there are two pythons are standing at his side and they want to kill him. Khwaja Saheb told him that I have given back your life. Then he was released from there."

Afterward, he said " Oh: Darwish once he and Jalaluddin Tabrizi were together in one place. Maulana Alauddin Sufi was passed from there and when the Sheikh saw him, then he called

him there and he was given his dress to him and recited 5 times verse Iqlas and blown on the dress. Due to the blessing, Allah granted him many graces to him. All such graces were possible to Maulana Aladdin Sufi due to the blessing of Sheikh Jalaluddin Tabrizi."

The protection of Khaja Hasan of Basra

Once Khaja Hasan of Basra was fled from the prison of Hajaj Bin Yousuf. He was running ahead and the royal police men of Baghdad were following behind him. When he reached in the shrine of Habib of Ajmi then who asked him what is his condition then he told him the policemen of Hajaj Bin Yusuf are following him to catch him. Khaja Saheb asked him to enter his shrine. Then Khaja Saheb began engaging in the worship of Allah. The police men of Baghdad asked him where is Hasan.? He said, " See he is praying there." When they enter inside of the shrine due to the help of Allah they could not find him there. The police men came again to see Habib of Ajmi and they told them that " It is right that Hajj Bin Yousuf kill you as you say such false thing."

In short, when the policemen left from there Khaja Habib told him " Oh: Khaja if he will not tell correct, then he will have been arrested there." Khaja Hasan of Basra said to him, " You were trying to arrest by the police and you have shown him to them." Then Khwaja Habib said to him "If he will not speak correctly, then we both of them will be arrested by the police."

After that Khaja Hasan of Basra asked him " What you recited when he was gone inside of the building?." He said " He was reciting ten times the verse of Iqlas and was blown on his side and which become intervening in between you and them."

And this event is available in Tadhkirtal Auliya by Farid al-Din as follows.

One day officers of Hajjaj were searching for Hasan.
He was hiding in Habib's hermitage.
"Have you seen Hasan today?" the officers demanded
of Habib.
"I have seen him," he answered.
"Where was he?"
"In this hermitage."
The officers entered the hermitage, but for all theirsearching
they did not find Hasan. ("Seven times they
laid their hands on me," Hasan afterwards related,
"but they did not see me.")
"Habib," Hasan remarked on leaving the hermitage,
"you did not observe your duty to your master. You
pointed me out."
"Master," Habib replied, "it was because I told the
truth that you escaped. If I had lied, we would both
have been arrested."
"What did you recite, that they did not see me?"
Hasan asked.
I recited the Throne-verse ten times," Habib
answered. "Ten times I recited The Messenger believes,
and ten times Say, He is God, One. Then I said, 'O
God, I have committed Hasan to Thee. Watch over him.'

Afterward, the Sheikh of Islam said "Once he was engaged in the worship of Allah in the loneliness and when he was reached on the verse Iqlas then from the world of divine light there was a fall of secrets and its radiance upon him. So due to such lights, he was fallen in the desert of love and fondness. When he was out from there, then he was drowned in the river of the love and affection of Allah. So he was in such condition for a period of seven days and nights. Then he was out from the condition of consciousness."

The verse Iqlas and the conquest of Khyber

In this situation, he said " One day Ali Ibn Taleb (R.A.) became helpless in the battle of Khyber and he was trying his level best for the victory in the battle but he was not become successful in this matter. At last, upon his helplessness, he wrote to the prophet of Allah. The prophet of Allah has replied him that he forgets the verse Iqlas. Upon reaching the reply Ali Iban Taleb (R.A.) was started reading the verse Iqlas and still one day was passed, then the next day the Khyber fort was conquered by him. He was pulled out its gate 40 yards away."

Upon finishing the details of the above benefits, then the prayer call of afternoon prayer (Zahur) was started so Khwaja Saheb went inside of the house so, for this reason, the well wisher and all other persons left from the meeting place.

8.
The reality of Qirqa (saintly dress) and indigence

Today I was sanctified to touch the feet of the Shiekh, then at that time some Sufi persons were present in his service. He said

with his holy tongue that " The dress of rag and wool is the dress of the prophets of Allah. So Oh: Darwesh this dress is legal for such person and whose innermost and manifest is clear from the bad attributes. As the Sufi is that person in him there will be no filth and ill-will of the world and human nature will not be found."

To wear Qirqa (saintly) is the Sunnah (practice) of the prophets.

Afterward, he said " Oh: Darwesh this tradition reported by the prophet of Allah that to wear rags and wool dress is the Sunnah of the prophets of Allah. At that time when the prophets and holy persons when they need something, then they used to put the rag dress on the shoulders and will put before them wool, then they used to start hymns in the praise of Allah and will make rag and wool as intercessor then Allah will fulfil their important affairs in this matter."

In this connection Afterward, he said " Oh: Darwish it is coming to the tradition of wearing of the saintly dress of the prophets and their Tabain (successors to the holy prophet's companions)."

Afterward, he said "Once inside the mosque of Kaif in Baghdad Khaja Zanon of Egypt and some other Sufi persons were gathered there. Then there was questioned that what is the origin of Qirqa? And first, who was started it.? All the persons in the gathering began thinking, but they could not reply in this matter. So Khwaja Suhail Tasteri said as per tradition of some Mashaiq (learned persons) the saintly dress (Qirqa) system was started from prophet Ibrahim (A.S.)."

Afterward, he said " Oh: Darwish on the day when prophet Ibrahim (A.S.) was put in the catapult then at that time the angel Gabriel was brought the heavy dress and put on him. Afterward, the same saintly dress was worn by the following prophets of Allah.

1. Prophet Ishaque (A.S.)
2. Prophet Yaqub (A.S.)
3. Prophet Yousuf (A.S.)

But as per other traditions when prophet Yousuf (A.S.) was put in the well by his brothers then the angel Gabriel was brought charm and put in his neck. But the research persons say it a was saintly dress and which was sent by Allah. So the person without saintly dress, without scissoring work, without company and devotion, then who claim himself as the disciple then he is misleading and not a disciple."

Afterward, he said " One one who dis-approved of Qirqa (saintly) and scissor working so, for this reason, he is among Zindiq (hypocrite) persons and not Siddiq (true) as per saying of the group of Mashaiq (learned persons). Oh: Darwesh among our masters the reality is connected with Allah. That on the night of Meraj (accession) the saintly dress was awarded to the prophet and also there was a command from Allah to give it to any one of his companions who will reply the question and there were given the details of question and answer to the prophet in this matter. So the prophet asked the question with his companions and among three of them could not reply to the question. In the last Ali Ibn Ali Taleb (A.S.) was replied that if he will be awarded the saintly dress, then he will not disclose the defects of the persons. So the prophet was given the saintly dress to Ali Ibn Ali Taleb (A.S.) and from him, the system of the saintly dress was started.

Afterward, he said " Oh: Darwesh once he arrived in Baghdad as a traveler, there and he was present at the meeting of Khwaja Suhabuddin Saharwardi. The other holy persons who were present at the meeting are as follows.

1. Sheikh Jalaluddin Tabrazi
2. Sheikh Bahuddin Suherwardi
3. Sheikh Ohud Kirmani
4. Sheikh Bahuddin Suwastani

In the meeting the discussion about the saintly dress was started and at that time the son of Sheikh Bahuddin came there and he has requested a saintly dress for him. So Sheikh Suhabuddin said him sorry for today and to come tomorrow and it will be given to him."

Who is deserved for the saintly dress?

In short, in, that night Sheikh Saheb was seen in his dream that the angles were taking two persons towards the upper side while putting the chains of the fire in their necks. He caught the edge of the shirt of the angles and he was asked them, " Who are they.?" They said "One is the spiritual master and the other is the disciple. That master has awarded him the saintly dress to him, but he has not fulfilled the rights of the saintly dress in this matter. But he was used to wonders in the world in the streets, lanes and bazaars. He was used to presenting himself in the company of kings and richest persons. We have given a command that this dark nature of innermost Pir (master) and the misled disciple should be tightened in the chains of the fire and should be taken to the hell. "

When the son of the Sheikh was seeing the dream, then he was waking up from the dream and he went to see the Sheikh so the

Sheikh was smiling in this matter and he said " Have you seen the condition of the persons who wear the saintly dresses. So my: son the Qirqa (saintly dress) should be worn by such person, one who will disconnect himself from the both worlds and he should follow the way of his masters and the Mashaiq (learned) persons.You are still in 70 veils. The time of wearing the saintly dress does not come to you. So, return back from him otherwise your position will be in the same condition which you have seen the condition of the master and his disciple in the dream."

Afterward, he said, " Oh: Darwish unless the man should not be free from the following things then he should not wear the saintly dress."

1. Worldly disturbances
2. Filth

And the master should not award his disciple the saintly dress without cleansing the filth. Because the saintly dress belongs to the dress of the prophets and holy persons. Because one who will be with the filth of the world, then he will not be able to fulfil the rights of the saintly dress. So in this way he will be fallen on the wrong way and both master and disciple will be misleading in this matter."

Afterward, he said " Oh: Darwesh it is easy and simple to wear the saintly dress, but it is difficult to fulfil its rights. If there will be possible salvation from wearing the saintly dress then all will wear the saintly dress in this matter. But it requires the work of wearing the saintly dress. If you wear the saintly dress and do the service of the devotees then it is good otherwise, you will be away from the right path and from which you will not be able to come out from there."

Afterward, he said " If you wear the saintly dress and do the acts of saintly persons of a wearing saintly dress, then it is good.

Otherwise on the day of judgment the saintly dress will become claimant there and it will ask him that you have worn me, but not fulfil my rights." Then there will be command of Allah to the angels to put on the dress of fire on his neck and there will be given orders to take him into the hell.

Afterward, he said " If one who want to wear the saintly dress, then he should wear it for the sake of Allah only and he should not wear for the show of the mankind so that they should respect him in this matter and if you do this then you will become helpless and weak on the day of judgement and you will be arrested there."

Afterward, he said " On this way the Pir (master) should have personal power so that if any person approach him in his service to become his disciple then he should check the three disturbances of the world and that he is free the following things of his heart.

1. Ill-will
2. Malice
3. Defects

And then he should clear all the above things from the heart of the disciple. So he should keep that person with him for some period of time and then order him to do endeavours in this matter. Afterward, if there will be not available ill-will of the following two things.

Greed and lust, then he should award him the saintly dress, then it will become legal for the disciple. But if the Pir (master) does not have such personal power, then he will not award the saintly dress to the disciple as he will be away from the right path as well as he will mislead the disciple on the wrong path.

Afterward, he said " Oh: Darwesh the saintly dress and cap should be given legally to that person one who become successful

in the endeavours and who has become pure in the love of the holy persons."

Afterward, he said " When my brother Bahuddin Zikeria when he was completing his endeavours in the love and affection of Allah then he was approached in the service of Sheikh Suhabuddin Suherwardi and he was with him for a period of three days there and on the fourth day the Sheikh was given him the following things.

1. Saintly dress
2. Staff
3. Sandals
4. Prayer mat

He said to him, " Go: the dominion of the saintliness of Multan city was given to you. So there was a feeling of the envy to the persons who were present at the meeting place and they said that an Indian person was given Velayat (saintliness) within three days and we are in his service for many years there without getting any benefit from him. When Sheikh Suhabuddin Suherwardi heard this then he said " Oh: Darwesh persons you are not like him. But Bahuddin came there by doing his work and he was brought dry woods with him. So for this reason within three days with one blow, there was a fire, but all of you have brought wet woods with you so there is the time required in this matter so that there will be an effect of the blow on the wet woods."

Afterward, he said " Oh: Darwesh the saintly dress should be worn by such person, one who will make his eyes blind so that he should not see the defects of the mankind.

Afterward, he said " Once Qazi Hameeduddin Nagori was at the Shamsi water reservoir and in the public gathering he was given the saintly dress to Sheikh Shahi Motab and immediately he was looked at Sheikh Mahmood Mouza Doze and he told him

today he was given the saintly dress to Sheikh Shahi Motab do you like this thing or not?. So Sheikh Mahmood Mouza Doze said him, " Whatever he will like then such thing is liked by him. Because to whom you will award the saintly dress, then that persons in no doubt will be eligible for it."

Afterward, he said " Once he was arrived in the area of Damascus as a traveler, there and he was reached in Damascus city and went to see one holy person in his hut and paid respect to him and that person was engaged in the worship of Allah very much there. He was replied of my Salam and he asked me to sit there. At that time, some disciples of the holy person who was wearing saintly dress came there and they paid him respect. Then one more Darwesh came there and he sat there. At that time that holy person told them that he wants to give saintly dress to this person do you all agree on this matter.? Then all of them paid him respect and said that whatever he will like will be accepted by all persons in the gathering. Then those Darwesh have started a discussion about their conditions. At that time that Darwesh to whom the saintly dress was being given said something against the Darwesh persons without asking in this matter. So the holy person stood and engaged in the prayer. After the completion of his prayer the Sheikh said to send back that Darwesh from there because he is not eligible for the saintly dress. And he is an opponent of it and he is a false person and such person is not eligible for the award of saintly dress in this matter."

The excellence of Qirqa (saintly dress) and its attachment to the person who wears it.

The Sheikh of Islam said " The saintly dress is not credence and if it were credence then all the world will wear it. But due to the person who wear it will become excellent."

Afterward, he said "When the prophet of Allah wore the saintly dress on the night of ascension, then there was the command of Allah came in which it was said " Oh: Mohammed (peace be upon him) does not think that you have got excellence due to the saintly dress. But you aware that due to your greatness and excellence it was awarded this saintly dress to you. So it was given to you that it was to become excellent due to your merit. So oh: Darwesh one who wears it and then he will not fulfil its rights then he is not a person of credence and also his saintly dress is not belonging to a thing of credence."

Afterward, he said "Junaid of Baghdad, said if there will be the importance of the saintly dress, then it was made of fire and iron. But every day there will be a call which is heard in his head that there is no importance for the saintly dress. On the day of judgement, there will be many persons of saintly dresses on whose necks there will be put the dress on the fire in their necks. And those who will fulfil its rights then they will be sent to the paradise."

Afterward, he said "Once Dawood Tai was sitting there and at that time one person came there wearing a quilted coat to visit him and he paid him respect and he was sitting there. Dawood Tai was looking at him and he then saw him at many times and smiled. At last, he was addressed to the persons who were present at the meeting place that he will find the things in this person which are required in the persons who will wear the saintly dress."

Afterward that the Sheikh of Islam said "While weeping that when the group of persons who will tear the saintly dressed in the meetings of ecstasy, then they will drown in the sea of friendship and in the fondness of the friendlier they will be found in the condition of the surprise such that there will be no particle

of life available to them and in the cup of love they will melt like that there will be no sign of their available there.

So due to the reason of envy and jealousy the person who wears saintly dress due to the reason of singular status he will tear off his dual personality. The effect of this saintly dress wearing persons will be in such condition due to drowning the in love of the friend. So there will be affect on them and for this reason from a conscious condition they will not go in the condition of unconsciousness."

In the religion of mysticism who is Darwesh.?

Afterward, he said " One Darwish, who was lying on the earth and he was saying the name of Darweshi (mysticism) is that whatever he will get in the day then he should not keep a single penny for the night. If he will have something in the night, then he should not keep for the day. So he should give all of it on the way of Allah. The name of mysticism is not that he should tie loincloth or wear leather and even for a loaf he should wander from one door to another door. He should beg from the persons who are like him. But the name of mysticism is that one should not raise his head from the prostration but he should wear a nice dress. Whatever he will get and with that money he should cook delicious food for the Darwesh persons and whatever he will get then they should spend on the way of Allah. "

Once Khaja Bayazid Bustami was asked what is Darweshi (mysticism).? He said " At the 18,000 worlds the gold and silver, which are available and if he will get such wealth, then he should spend in the way of his friend."

Afterward, he said "There are 70,000 positions of Darweshi (mysticism) and unless he will not cover all these conditions, then

he will not called Darwesh. Some person will become Darwesh for the filling of the stomach only. The every stage and position of Darwesh is not free from fear and hope. At every stage, there will be difficulties and problems for the Darwesh since for his trails only.And if he will exceed a little from that place then he will not get the position. But the person who will pass patiently from those difficulties happily from the 18,000 worlds, then his works will be developed in the double. So such person is called Darwesh (mystic) in the religion of the mysticism."

Afterward, he said "There are 70,000 stages from which the Darwesh is required to pass from there. And among these stages if there will prevail condition upon Darwesh in the first stage, then he will perform the five daily prayers around the empyrean in the sky along with residents of the empyrean. And when he will come back from there, then he will see himself in the Holy Kaaba in Makkah and come back from there and then he will see all worlds in between his two fingers. So oh : Darwesh this is his condition in the beginning stage. But when he will cover 70,000 stages, then his condition will not be understood by wisdom and knowledge and there will be no capacity available to the un-related in him. This is one secret which is in between Allah and his slave and for which nobody knows in this matter and only Allah knows well in this matter. Then the Sheikh of Islam made a slogan and recited some couplets from the Masnavi (verse comprising couplets).

The status of Darwish

Afterward, he said " Once due to the fondness and desire the blood was passed from the eyes of Khaja Bayazid Bustami and when there was relief in this matter, then he said "The friend lives upon you" and he called the empyrean and he said " Oh: empyrean it is said that the friend is used to reside there." The

empyrean said “Oh: Ba Yazid what is the situation of this talking. For me, it is said that Allah lives in your heart. Oh: Ba- Yazid many of the residents of the sky ask the residents of the earth about the address of Allah and many of the residents of the earth ask the residents of the sky about the address of Allah in this matter.”

Afterward, he said “ From this conversation, it should be known that the status of Darweshi (mysticism).It means the Darwesh will reach at such stage that in his one step he will reach under the empyrean and also he will reach upper side.”

The difference between the prayer of Ulemas (learned person) and Fakirs (indigent)

Afterward, he said “ My brother Jalaluddin Tabrazi was passed from the house of Qazi Najamuddin Sanami of Badayun and asked what Qazi Saheb was doing ?. So the servants told him that “Qazi Saheb was praying at that time.” He said “ Did Qazi Saheb know the praying? “ When Qazi Saheb knows this then he was immediately going into his presence, and he said to him “ What he was said in this matter.?” He said “ He was told correctly. Because there are differences in between the prayer of Ulmea and Fakirs (indigent)”. So Qazi Saheb asked him “ How it is.?” He said “ Ulema can see the Qibla (direction in which Muslims turn in prayer) or if they will not see Qibla then upon satisfaction of the heart then perform the prayer. Unless the Fakirs (indigent persons) will not see the empyrean or will not reach there, then they will not perform the prayer.”

In short, when Qazi (judge) came back to his house and he was seen in his dream that in real Sheikh Jalaluddin Tabrazi was engaged in praying on the prayer mat over the empyrean and he

was waking up from the dream and he went into the service of the Sheikh and requested him to forgive him. Then the Sheikh told him " Oh: Najamuddin what you have seen the Darwesh praying at the empyrean and this is the lowest status of mystic persons. There are also other stages are there and if you see them, then you will not live and you will die due to the excess of the light in this matter."

The sin of prophet Khizer (A.S.)

Afterward, he said " He arrived in Baghdad as a traveler there. Upon reaching the Tigris river, he was seen one holy person was there and who was engaged in the prayer while spreading his prayer mat on the river there. When he was finished his prayer and he went into prostration and he said Prophet Khizer (A.S.) was committed a major sin, so forgive his sin." At that time prophet Khizer (A.S.) was arrived there and was asked him which sin he was committed by him.? So that he can repent in this matter." That holy person told him that "You have planted one tree in some jungle and he was used to rest under that tree shade and he used to say that he was doing that work for the sake of Allah." So prophet Khizer (A.S.) was repented in this matter. Afterward that holy person said to him" In the matter of leaving the world and he should follow him." He asked him " How it is.?" "If he will be given the whole world and if it is said that there will no account of this and then also if it will be said to him that if you will not accept this then you will send to the hell. Then also he will not accept this and he will prefer to go to the hell instead of the world." He was asked "Why.?" Then he said, "Because there is an anger of Allah is there and Allah thinks the world is his enemy. So I think hell is good instead of the world."

Then the Sheikh of Islam said he was approached that holy person and said "Salam to him." He was replying Salam asked me to come there. So there is a thought which came into my mind how to pass from the water. Upon this thought the way was created in the water and I was approached near that pious person. After some time he said to me " Oh : Farid since the period of 49 years he could not sleep on the ground and unless there will be no traveler he does not use to eat his food. Also, unless he will not give any portion of his food to others, he will not satisfy in this matter. Because the name of Darweshi (mysticism) is to give something to another from his portion." At that time two cups of stew and 4 breads were coming there by invisible source. He was put one cup before me. We both of have eat bread with stew. During the night after Eisha (night) prayer, he was started supererogatory prayers. So I was also standing there. In two Rakat he completed the recitation of 4 Quran. After finishing the prayer he put his head in the prostration and he wept bitterly and in his supplication he said " Oh: my Lord, he could not do such worship which is required by Your court so I could know in this matter."

Afterward, after the morning prayer, he said goodbye to me and I found myself on the bank of the river and that holy person was vanished away from there and I could not know where he was gone from there.

Afterward, the Sheikh of Islam said " Oh: Darwesh they were able to get Darweshi (mysticism) and from the world except the broken water pot they could not get anything. When the night comes they used to throw the water from the water pot on the earth and during the day and night they used to engage in the following."

1.Checking of the accounts
2.Loneliness

Afterward, he said " Oh: Darwish, one Darwish, who was very pious, having property and wealth and he was used to saying if he will be asked how he will spend the life in the world and he will say he was in loneliness."

Afterward, he said " In the previous period there was a holy person who was engaged with the condition of surprise for a period of 20 years.He does not use to eat anything for a period of one year. After one year when he will use to become conscious then he will use to suck the date which will be kept in the window of the mosque and then put it back there in its place.In this, way he spent his life for a period of 50 years on one date and which was not finished away and during that period he was dead."

The un-cleanliness of the manifest (Zaheri) and innermost (Batin)

Afterward, he said "Once while passing from the street the edge of Khwaja Bayazid Bustami's shirt was touched with the dog. When Khaja Saheb was folded his shirt's edge, then the dog said " Oh: Khaja why you have folded your shirt's edge? Between me and you there is truce possible with the three waters. And in me there is filth in the manifestation. If your shirt's edge will be touched with me then it will be cleaned by washing of the water by three times. But your filth is more than me and which is in the innermost. It is compulsory for you that you should leave the filth of the innermost. If you wash yourself in the seven rivers, then you will not become clear. Oh: Khwaja see you will be asked by others to call yourself as Sultan Arifin and you are claiming of Darwesh. Upon this you have kept stored the pot full of the wheat. The Darweshi (mysticism) which is called and it is available to me that if I will get one bone, then I will spend on it and not stored for another day. But you claimed so much Darweshi (mysticism)

but still you stock wheat for the next day. When the dog said then Khwaja Saheb made a slogan and he said " He is not eligible for the friendship and company of the dog in the world. Then on the day of judgment how he will become eligible for the company of the people of mysticism and in the court of Allah."

Upon finishing the details of the above benefits, then the prayer call of afternoon prayer (Zahur) was started so Khwaja Saheb went inside of the house so for this reason the well wisher and all other persons left from the meeting place.

9.
The reality of Glim (blanket) and wool

Today I was sanctified to touch the feet of the Sheikh then at that time Sheikh Jamaluddin Hansavi, Sheikh Burhanuddin and Moulana Yahiah were present in the service in the meeting place. The discussion about wool and rag was started. With his holy tongue, he said " The dress of wool and rag belongs to the prophets and holy persons. So this dress is legal to wear to those persons whose manifest and as well as innermost is free from the filth of the world because one who is Sufi person so he should be free from the filth of the world."

To wear of Glim (blanket) and wool is the practice of the prophets

Afterward, he said "There is tradition was reported by the prophet of Allah that it is the practice of the prophets of Allah to wear rags and wool dress. When there will be any need for the prophets, and holy persons, then they used to put the rag dress and

wool before them and used to pray Allah while making the intercession of the rag dress and wool cap then Allah will complete their important affairs."

Afterward, he said "When the time of departure of the prophet of the world was reached near then he told Ali Ibn Ali Taleb (A.S.) who was present in his service and told him that he was having a memorable rag dress of prophet Abraham (A.S.).and he was commanded by Allah to give it Ali Ibn Ali Taleb (A.S.) so that he should give to the persons of his Ummah (nation)."

Afterward, he said " The commencement of wearing the rag dress started from the time of prophet Ibrahim (A.S.). The start of Qirqa (holy dress) was with him and also wearing of the rag dress was also commenced from him. One day prophet Abraham (A.S.) said in the court of Allah that he was able to know the way of Safa (right). Now he required rag dress so at that time angle Gabriel was brought him black rag dress for him and he said " Oh : Ibrahim (A.S.) there is a command of Allah that it was made for him in the heaven. So wear it and make it practice of the usage among your sons and it should reach to the last prophet of Allah."

Afterward, the Sheikh of Islam said " In this conversation, it is known that its origin is from the paradise and which was given to prophet Ibrahim (A.S.) and which is reached to us from him. So the clean Darwish is one such person who wears the dress of the prophets of Allah then he should fulfil its rights so that he should not face disgrace on the day judgment in this matter."

Afterward, he said when Khaja Basher Hafi was repented then he get a rag dress and wool cap from his spiritual master and he was not smiling for a period of forty years. So the persons asked him the reason in this matter. He said from the day when my spiritual master was awarded me rag dress and wool cap so since

that day he was in the condition of surprise. So he will not know about himself. Because the spiritual master did his work. So it is required of him to fulfil the rights of the rag dress and wool cap. So the holy persons who did lots of work while wearing rag dress and a wool cap. If I will not do such works, then on the day of judgement, then the rag dress and wool cap a will become black snake and will hang around my neck there. So those who will wear rag dress and a wool cap, then how he should think about the laugh."

Afterward the Sheikh of Islam said with his holy tongue " When Darwesh will wear rag dress and a wool cap with them, then it is an obligation for him to adopt loneliness and seclusion and leave with the meeting with rich and wealthy persons then he will become the real Darwesh. So it is his right to wear the rag dress and wool cap. But while wearing the rag dress and wool cap and continue to visit the courts of kings, rich and wealthy persons and visit the bazaar with the dress of the prophets and holy persons so in that condition his rag dress and the wool cap should be taken back and he will not be given permission to wear this holy dress of the prophets because he is not eligible to wear this holy dress.

The intercession of the rag dress and the wool cap

Afterward, he said " The group of Mashaiq (learned persons) like Junaid of Baghdad at the time of helplessness or at the time of need they used to make intercession the rag dress and wool cap and pray in the court of Allah then due to the rag dress and wool cap their supplication was accepted by Allah."

Afterward, he said " When the prophet Musa (A.S) was taken interest to wear the rag dress and wool cap and he was requested

in the court of Allah in this matter, then there was command of Allah, in which he was heard " Musa, you will not able to wear the rag dress and a wool cap of our lovers unless you will not thanks in this matter. First, thanks in this matter and then wear it later. Upon hearing this command of Allah prophet Musa (A.S.) came back to his house and given away all his belonging in the house in the way of Allah and even he was given his dress on his body. When he was nothing with him, then he went to the court of his friend. Then there was a command came from Allah, " Oh: Mosa as you do not possess any filth of the world with you so now you can wear the rag dress and the wool cap. So it is your right to wear it now."

In short when he has worn the rag dress, then he went into loneliness for a period of ten years and not come out of it and he was used to engage in the worship of Allah. At, that time Pharaoh was become rebellious. The Sheikh of Islam began weeping and he was reciting one couplet and its meaning is as follows.

Whenever he will be worried by the atrocities of Pharaoh then at that time he used to pray in the court of court of Allah by making intercession of the rag dress so for this reason there will be no problem will befall upon him.

Afterward, he said " He was heard with the holy tongue of the Sheikh of Islam Bakhtiar Kaki that on the day of judgment when the persons of the rag dress will be brought there and every person will like drunk with divine love will come there while putting the rag dress on his shoulder and in every rag dress there will be 100,000 threads in it. The disciples and Murshid (spiritual masters) will come there and hang with the threads there. Allah will give them strength so that they will able to bear the weight of all such persons. All will pass safely from the pathway of paradise soon. Then they will reach into their places and they will

say there that where are those people who did not dis-obey from their path. But they have done our service with great respect and honour. So then friends will come there and will be cling with the threads. And they will also cross the pathway of the paradise safely. And afterwards all of them will reach to the paradise along with the last prophet of Allah.

Afterward, he said " The work are known by those persons who will wear the rag dress and the wool cap and who know its rights."

Who deserve of Galim (blanket) and wool cap?

Afterward, he said " The man of wool will be getting correct of heart and when he will clear his innermost from the filth of the world." So the Sheikh of Islam said " He should leave the following things.

1. Malice
2. Greed and enmity
3. Greediness and lusting
4. Pride
5. Show

Unless the Sufi will not clear from the above things, then the rag dress and wool cap will be not legal for him because it is the religion of the people of wool persons."

Afterward, he said " He was seen in the books of mysticism that Sultan Ibrahim Khawas was said about the religion of Sufism that "One who have greed and enmity with the people of Sufism and indigent persons, then they should do research with saying of the ancient persons and then understand that they have circumambulation of the garments and there is no outcome of it and nor he will influence on it. On this matter there will be no little effect on the indigent persons. Because the Fakir (Darwish) is such person and there will be no signs of such things in him.

Oh : Darwesh there are many stages in indigence and Sufism. But these stages will spoil by malice. And malice will created in the heart of Sufi person when he will be desirous of worldly status and property and wealth."

Afterward, he said " When the Sufi person will make the rag dress for the kindness and the source of the rule, then that Sufi person is false and he claims falsely."

Afterward, he said " He was seen in the book *Umda* of Khaja Junaid of Baghdad in which it was mentioned that "In all religions of Sufism to meet the Sufi person with the kings and the people of the world is illegitimate."

Afterward, he said with his holy tongue that "It was known that in the religion of Sufi persons it is a must that in the morning and evening there will be no malice and greed and enmity in his heart of the Sufi person. Allah says the people of Sufism and Galim (blanket) should keep away from the people of the world and sins. And this thing will not be available unless leaving the company of the people of the world and living in the company of the Sufi persons."

Afterward, he said "The people of miracles should know their status and position. Allah was mentioned this attribute in the Quran as follows.

" *Wa laqad karma bani Adam."* In some commentaries of the holy Quran it was written that this verse is about the people of Sufism. Because they have excelled over the other human beings. The people of Sufims having excellence over all other creatures."

Afterward, he said "Prophet Adam (A.S.) is called Safi and its reason is that in the knowledge of incantation he accepted the religion of Sufism."

Afterward, he said "One who will not keep away from illegitimate or doubtful loaf and who will not leave the company

of the king and wealthy persons, then he is not eligible to wear the rag dress and wool cap. The value of rag dress and wool caps is known by the following persons."

1. Prophet Ibrahim (A.S.)
2. Prophet Mosa (A.S.)
3. The categories of Mashaiq (learned persons)
4. The people of knowledge

Afterward, he said "One who wears the rag dress and wool cap then as per the requirement of the religion of Sufism he is not permitted to eat delicious and sweet loaf of the food nor he should have contact with the king and the people of the world. If he will do like this then he is in the dress of the prophets and he is cheater in the people of mysticism and he is not fulfilling its rights."

Afterward, he said " There is a difference about the colour of the rag dress and wool cap so some Mashaiq (learned persons) say not to wear red green as it is this dress of Satan."

Afterward, he said " The categories of saints of Khaja Junaid of Baghdad and some other Mashaiq they used to wear Pyjama (trousers) of rag dress and shirt and a turban made of general cloth, but there is a difference about Pyjama and some say the prophet of Allah used to wear the above dress."

Afterward, he said, " One who did not disrespect this dress and who did wear this dress and not desirous of more income than normal and he is not greedy like other voracious people, then he is a man of patience and a man who have trust on Allah."

Afterward, he said " Once he arrived in Damascus as a traveler, there and I have seen one pious person known as Sheikh Shuhabuddin Zindubais there and who belongs to the relatives of Hakeem Tarmazi. When I was arrived at his shrine building and said Salam to him and who replied my Salam and asked me to sit there. At that time some more Darwesh came there and they told

him that one of his disciples is having too many relations with the people of the world. Upon hearing this that holy person was, called by him there and he asked him to remove the rag dress and wool cap and then put them in the fire and with great anger asked him to get him out of there. Because he was not eligible for the wool."

Afterward, he said " This is the dress of the prophets and those who do not know about it, then on the day of judgment this dress will be put in his neck and he will be asked to march in the ground among all the creatures and then there will be call in this matter that this person belonged to the group of wool and rag dress and but he did not fulfil its rights.

The rules of religion of the Sufism

Afterward, he said " The rules of mysticism and Sufism is that the man should be always silent and he should be in a condition of surprise. There are no use of the customs and knowledge. But whatever is there is manners only. It is said " *Tuqluqu Bil Akhlaqillah*", it means there is no success with customs and knowledge, but on it is successfully with the manners."

Afterward, he said " The people of Sufism are enemies of the world and whatever is there in it and they are friends of Allah." Afterward, he said "The people of Sufism are such strong persons that when they are drowned in the engagement of invocation of Allah, then they are unaware of other creatures. They remove in between them the conversation and they will drown in the witnessing the divinity, such that till their lives the friendship of Allah will be available there in their hearts." Afterward, he began weeping and he said "The name of Sufism is that the Sufi does not possess anything with him and he should not become the property of the others, then his condition will become like

this so he will become eligible to wear the rag dress and wool cap."

Afterward, he said " Once one holy person was asked what is the thing of perfection in love and Sufism.?" He said that " A person should perform the five times prayers on the empyrean in the sky."

Afterward, he said" The mysticism is the name of the pure friendship of Allah. The real mystic person will get the excellence of love of the Allah in the both worlds."

Afterward, he said " The Sufi is that person when he will get cleansed, then everything will not be kept away from his sight. "

Afterward, he said " There are 70 grades of the people of mysticism are there. Among those, positions there is one status is that to be free from all desires of this world. "

Afterward the discussion about the love of reality was started. So he said " Among the people the affair of the love, it is initiated due to the witnessing of the lover. When the people do exaggeration in the endeavour, then they will able to get revelation and when revelation will become witnessing the lover then he will get the blessing of the observation of the beloved and there will be an increase of love in this matter and there will be increase of status there and the veil will be removed in between them and upon reaching at a special position then the lover will get satisfaction in this matter. Then he will fall in the condition of surprise."

When the Sheikh of Islam ended these benefits, then he began to shut, tears and he was repeating some couplets with his holy tongue 1000 times which he was heard one time by Khaja Bakhtiar Kaki. When he began repeating the couplets, then his surprise was used to increase in this matter.

Afterward, he said " On the lover if there will be a fall of the secrets of divine light and radiance 100 times in every movement then he will not be satisfied in this matter. This request will be continued till he will not able to get all desires of the observation. So oh: Darwesh the people who do this work and they are always found in the observation of the friend. Their any movement is not free from the observation. In this situation he was heard some couplets from Masnavi from Qazi Hameeduddin Nagori in which there was a description of drowning of the lover in the surprise.

To endurance of the sight of Laila

Afterward, he said " One who is a lover of the beloved then in his sight, he like all things of the beloved. The lover like the street of the beloved. This thing will be happening due to very much of the love. As per tradition one day Majnu did not eat his food. One deer was caught in his net then he was respected and admired her and freed her from his net. And he said " The eyes of the deer are similar to the eyes of Laila. So how he can give her trouble which is similar to his lover."

Afterward, he said " One who is a complete lover of Allah. So there will affect of un-consciousness on him at the beginning of the Mushada (witnessing the divinity). Because he is drowning in it. So it must require un-seriousness upon him. So he will become drowned at the time of witnessing of the divinity."

So once Qazi Hameeduddin Nagori wrote about the overcoming of love that the people of the tribe of Majnu said to the people of the tribe of Laila that " Majnu is being killed due to the love Laila. So in this what is hindrance that a sight of Laila should be shown to Majnu." They said " There is a hindrance to him, because he will not bear on this matter." Then there was very much pressure on this matter, then Majnu was taken at the

residence of Laila and the veil was made between them. Still the shadow of Laila was not reached there and Majnu was becoming unconscious there and he was fallen on the earth and he was beginning restlessly. So they said " As we have not told that Majnu will not bear the sight of Laila." At, that time the Sheikh of Islam made a slogan and he was becoming unconscious there. When he was becoming conscious then he began reciting one couplet relating to this situation.

Afterward, on this situation, he said " His brother Sheikh Bahuddin Zakaria once he was drowned in the world of love and fondness. On him, there was prevailed surprise and condition of the love. So every time he was used to reciting two couplets and he was used to become unconscious. So for this reason, he was drowned in the surprise of those two couplets in seven days and nights and due to this reason he becomes unaware of the world and whatever there in the world."

Afterward, he said " Oh: Darwesh you do not know what secrets and lights will prevail upon the heart and for which he will be drowned in this matter and this condition is known either to the lover or the beloved that what is a relation in between them."

Afterward, he said " He was seen in the book, *Israr Arifin* that one holy person did worship in the loneliness for a period of forty years and rarely he used to see the creature. One day the persons have asked him that his sight is not seen frequently and what is the reason in this matter.?" He said " The people of mysticism if they will engage with the mankind, then they will be away from the nearness of Allah. So, for this reason, he is living in the loneliness and during the period of 40 years, he is away from the pleasure of the world. "

When the Sheikh of Islam was reached at this point, then the call of afternoon prayer (Zahur) was started so Khaja Saheb went

inside of the house so, for this reason, the well wisher and all other persons left from the meeting place.

10.
The stages of love

Today I was sanctified to touch the feet of the Sheikh then at that time Sheikh Burhanuddin, Sheikh Jamaluddin Hansavi, and Badruddin Gaznavi were present in the service in the meeting place. He said with his holy tongue " Oh: Darwish there are 700 stages of love. The first stage is that whatever calamity will be sent to him from his friend then he should be patient on this."

He said "In the book *Kitab Mohabbat* I have seen there was one tradition, written in it and which was reported by Abu Huraira in which the prophet said "The love of Allah is like the king and which is not get tranquility in every heart. But it is found in that heart which is suitable for that love. That it is according to the order of the sky and which is created in the heart in which there will be found out painfully."

He said the prophet said, " The love is like a scorpion on which that person will put his step and one who will not think about 18,000 worlds and not see anybody in between it and he should see only his friend and in which he will become involved in the oneness"

Afterward, he said the prophet said: " The parts of the body of the lover are made with love." That person from disposition, able to know and he will make the slogan of " Rabbi Arni Anzar Alaik ''and he knows always what is the love of the Allah.? So oh: Darwish in the eye in which there will available the antimony of love so for him there is nothing hidden in his eyes the things from the empyrean to the nether region."

Afterward, he said " The love of should be like the love of prophet Ibrahim (A.S.) with Allah and for the sake of friendship he was ready to sacrifice his son. When Allah saw him his firmness in his love, then he was given command not to sacrifice the son and instead of his son, Allah he sends sacrifice from the heaven."

Afterward, he said " On the day when prophet Ibrahim (A.S.) was made the slogan of the friendship of Allah, then angel Gabriel requested in the court of Allah to check him in this matter so he was given permission from there and he was commanded well to go for the checking. The angel Gabriel was sent down and he was reached on the top of the mountain and he was called "Oh: Allah" in loud noise. At that time prophet Ibrahim (A.S) was engaged in the building of Holy Kaaba in Makkah. He came out and asked to call one more time the name of Allah. Then the angel Gabriel said to him, " To bring the thanksgiving to him." When the Sheikh of Islam was reached at this point, then he began to shut, tears and recited two couplets from the Masnavi. (Verse comprising couplets)

In short the prophet Ibrahim (A.S.) said: " He had many thousand camels with him, which he was given in Sadqa (charity) of Allah." So he asked him "To call one time, "Oh: Allah." Then the angel Gabriel said " Oh: Allah." So whatever he had with was given in the way of Allah. Then he asked to say one more time, "Oh: Allah." So angel Gabriel said to him, " This time what he will give.?" He said "In the body there is a soul which will be given by him." So angel Gabriel said " Oh: Allah." And for this reason, he was becoming unconscious and he felled to the ground. When he was becoming conscious then angle Gabriel said Prophet Ibrahim (A.S.) in reality he is truly in the friendship of Allah. So when he returned back in the court of Allah, he said

while putting his head in the prostration and he said " Prophet Ibrahim (A.S.) in reality is true in the friendship."

Afterward, he said " Oh: Darwish in the love of Allah, such person is truly one who will be engaged in the worship of Allah and he should not be away from the engagement in the worship of Allah even for a moment."

The people of mysticism said " The people who used to remember things very much which they love them.In the same way one who will love Allah, then he will not be away from the invocation of Allah." Then he said " He was seen in the book *Hujjat al-Arifin* that one who will have love anything, then he will remember it very much."

Afterward, he said "Once Khaja Hasan of Basra was sitting with Rabia of Basra and they were discussing about the love of Allah. Khaja Hasan said "There was came an idea into his mind that he is male and she is female person. When he was left there he said by swearing that he was found him poor and she is sincere in this matter."

Afterward, he said " If all legal and un-limit world will be given to the friends of Allah, then they will ashamed in this matter to take all of them like the man is away from the unclean thing."

The fire of love and sincerity of love

Afterward, he said " He was seeing one pious person in Baghdad who was frustrating his head so many times in the prostration and he was praying to Allah, oh: Allah, if you send me to hell on the day of judgement then I will disclose one secret of the love there. So for this reason, the hell will run away from him to a distance of a journey of 1000 years. Because nobody could not do a competition of the fire of the love. If someone will do competition, then he will be destroyed."

Afterward, he said " Once Rabia of Basra was in the condition of fondness and affection and she was doing prostration so many times, then used to stand there and she prayed.
."Allah! If I worship You for fear of hell, burn me in hell,
and if I worship You in hope of Paradise, exclude me from paradise.
But if I worship You for Your Own sake,
grudge me not Your everlasting Beauty."

Afterward, he said " Oh: Darwish if the lovers will be given all things duly decoration, then they will not look at such things. They will only search for the reality of love."

Afterward, he said "When Khaja Bayazid of Bustam used to engage in fondness then he used to stand three nights and days or four nights and days and used to say in a loud noise that such day will come when this earth will be folded and new earth will be created."

Afterward, he said "When Ibrahim bin Adham was asked why he was leaving his country and throne.? '' He said " Once he was sitting there and at that time the mirror of love was shown to me. When I looked it then I found my destination of the grave was there. Where there was no company available with me there and also there were no goods of the journey with me there. There has been just judge is there, but I found nothing with me. At that time the love of country was left of his heart. So I left my kingdom and migrated to another country."

Afterward, he said, " The love of Allah is like the king when it will enter into someone's heart, then it will not give permission of the other things to live in that heart". Afterward, he said " Once he was met one Darwesh in Ghazni who belongs to the people of the love. From him, he was asked " Oh: Darwesh is there result

of love is there or not.?" When he heard this question then scolded me and he said: " Oh: lair there is no limit to the love." Afterward, he said, " The love of Allah is such a sword and when it will fall on anything, then it will cut it into many pieces."

The love of Allah

Afterward, he said " He was heard with the holy tongue of Khaja Bakhtiar Kaki that there is love of Allah, which is available in the all parts of the human body. In the man's disposition there is available love. If there is an eye, then it should be drowned and engaged in the love of the friend. If there are legs are there, then they should engage in the reality of love. So oh: Darwesh the parts of the human body are not free from the love of the Allah."

Afterward the Sheikh said with a holy tongue that " The heart of lover of Allah is like a such lamp which is kept in lantern of light and its light is spreading in the world. So there will be no fear of darkness to such person."

Afterward, he said " The silence of the soul is the invocation of Allah. One who is engaged in the invocation of Allah, then his heart will not die. One who is not engaged in the invocation of Allah, then to him there will no effect of grace on him."

Afterward, he said " He was seen in the book of *Kitab Mohabbat* that hunger is like a cloud and with it there will be rain of mercy."

Afterward, he said " Once Bayazid of Bustam was asked what is the of love reality.? " He said " The name of love of Allah is that thing it means to take out from the heart the world and whatever available in the world."

Afterward, he said " The love of reality belongs to the country of the love and its king who is sitting on the throne and who is holding the sword of Faraq (separation) and Hijar (parting). And he was given union of Nergis (narcissus) in the

hand of Qaza (fate). And every moment there will be used to cut 1000 of the heads by the sword. So one who is the lover of Allah, then if his head will be cut for thousand times, then again his head is created there. So if his head will be cut like this way, then he should not go back from this way. Then the Sheikh of Islam recited two couplets.

The lover's call

Afterward, he said " Oh: Darwish once one lover at the time of his killing was telling something slowly so the friends approached him and heard that he was saying " When he was living in the world then he was living with His name and now he is leaving the world with His name. And his resurrection will be happening in the invocation of His name." Afterward, he said " He called the name of Allah in loud noise and he died there." When the Sheikh of Islam was reached on this point and he began to shout, to tear and he said " The lover will die in this way and in this situation he was reciting two couplets.

Afterward, he said " Oh: Darwish at the bank of the water reservoir of Shamsi in Delhi he was heard two couplets from a Derwesh of the grace of love and so at that time there was such condition of ecstasy which prevailed there and which could not exist like that any time.

Afterward, he said " Oh: Darwesh he was heard with the tongue of Qazi Hameeduddin Nagori that once he came to Baghdad from Bukhara and he has seen there one holy person who was a person of grace and who drowned very much in the love of Allah. When I said Salam to him and he has seen him in such a condition that which could not be described in the words. He was drowned in the invocation of Allah, such that due to this reason he was un-aware of his own condition."

In short, he was in his service. When he will prostrate then while weeping, he used to pray the following and become unconscious.

" Oh: Allah, he was not made a such prostration in Your presence which is eligible for Your excellence in Your court. "

Afterward, he said " If there life is there, then it is available in the knowledge. There is a comfort which is available in the Marafat (knowledge of Allah). There is fondness is there in the love. The pleasure is there in the invocation of Allah."

Afterward, he said " Once he was present in the service of Sheikh Shabuddin Suherwardi and Sheikh Oud Kirmani. There was discussion about mysticism was in progress. Sheikh Shabuddin said " Knowledge is God and Marafat is a course of action. And the love is witness of the divinity. With the help of endeavours the witness of divinity is available.

Afterward, he said " When one who kills his heart with pleasure and lust. Then it covers in the coffin of curse and bury it in the earth of regret."

Afterward, he said " The lovers of Allah except meeting of friend will not agree on anything."

Afterward, he said " The lovers of Allah will not avail the facility of the witnessing the divinity unless they will not leave the mankind and live in the loneliness and also they will not get the position in the mankind and unless the lovers do not think the following.

1. Friends as enemies
2. Woman and sons as orphans and prisoners

When they will follow such things, then they will able to get status and position in this matter."

Afterward, the Sheikh of Islam began to shut with tears and started reciting some couplets.

The status of Majzub (one lost in divine meditation)

Afterward, he said " Once he was met with one Majzub on the way and we both began our journey and we have reached in one jungle. Then there was tremendous demand for the water for myself and there was no sign of the water there. But I could not express about thirsty due to the presence of the pious person."

In short, that holy person by his pureness of heart he was able to know that I was thirsty, so he was asked "Are you thirsty.?" I told him "Yes". So he strikes his feet on the earth immediately, so for this reason, the water stream started from there. He asked me to drink water full of stomach. Upon drinking water I got such taste which I could not get from any water so far in my whole life period. Upon passing from there, we have reached to our destination. Then that pious person after performing the Maghrib (sunset) prayer was engaged in the worship of Allah there. After some time he addressed me and he said " Oh: my son on the day of judgement when the people of love will leave from the grave and then all of them will camp in their tents at the gates of the hell. When they look at the hell, then the fire of the hell will become extinguish and it will not raise then there will be hope of comfort for the people there. And then there will be relief of fire available to the people. For this reason, they will be camping in the tents at the gates of the hall."

Afterward, he said "Once he and Qazi Hameeduddin Nagori were together in one place. At that time one person came there and asked " What is Farz (obligation) and what is Sunnah (practice of the holy prophet).?" Qazi Saheb told him "The company of the spiritual master is the obligation and leaving of the world and other things are called Sunnah."

Afterward, he said " He was heard with the holy tongue of some holy person that Darwish is such person, one who will search the treasure of his heart (and this is called disrespect of the other world) and so if he will get that pearl which is called love, then he will be called the person having attribute of Darwesh."

Afterward, he said, " The love will reach at the point of perfection when one who leave everything in the love of Allah and he should not love the mankind." Afterward, he said, "When the such condition as per above will prevail with Darwesh, then Allah will take him to His nearness."

Afterward, he said " Once Khaja Bakhtiar Kaki was asked how to reach towards Allah.?" He said " The blindness, dumbness and deafness and when all these things will be leaving from him then think that person a man of Allah. Unless these enemies will be attached to him, then there will be nothing possible in this matter. The people of love will not get tranquility in any places except in the following four places.

1.The lonely corner of the house where there will be no disturbances of any person.

2.The mosque, which is placed of the friends.

3.The graveyard which is place of lesson (Ibrat) for the sinners

4.The place where there is no access for others. It means the place where except the lover and the beloved are there, then nobody will not be there."

Afterward, the Sheikh of Islam began to shut, tears and recited by with his tongue two couplets.

Afterward, he said " He thinks that the friendship of Allah, which is equal to the black grain is equal to the worship of 70,000 years without the friendship of Allah."

Afterward, he said " The work of the women is better than man because they take a bath every month and become clean a pure, and we do not take a bath in our whole lives and not become clean and pure."

The gift of love and willingness

Afterwards he said " Khaja Bayazid said that he went on the condition of fondness and keenness to the court of the friend alone there he was surrounded around Malkut (world of angles) so there was command of Allah "Oh: Ba Ya-zid what you have brought gifts in Our court.?" He was replied " He brought the love and willingness to both these things You are king. Then there came calling that good thing you have brought there. This thing is suitable for our court."

Afterward, he said " Once he saw one Darwesh who was used to engage very much in the invocation of Allah (Ziker) in Lahore who was a great holy person as well as a great person in the invocation of Allah there. In short, upon getting the honour of kissing his feet and he lived with him for a period of some days there with him. When he will use to perform the obligatory prayer, then he was used to a do invocation of Allah very much that there will discharge of the perspiration from his pores of his body and which will fall on the earth more than 100 times. Then he used to stood and he used to say " He was seen in the book of *Kitabe Mohabat* in which it was mentioned that Allah say when His invocation is becoming overpowering on the Momin (faithful) person then as I am his Lord then used to become his lover." It means he used to love him. So why the human beings should be keep him away from this grace and why he should not engage in the invocation of Allah?."

Afterward, he said, " Allah was especially created the hearts for this purpose only that they should circumambulate around the

empyrean." Afterward, he said "There are three kinds of hearts as follows.

1. Some are such type of mountains which did not move like hearts of Majnu (desperately in love).
2. Some are such type of trees which will stand on the roots and their branches move with the winds.
3. Some are such type of leaves which move as per the direction of the winds.

Among the claimant of love who is true.?

Afterward, he said " In the of love such person is truly one who is not like the thing other than the love of Allah." Afterward, he said " When prophet Mosa (A.S.) was commanded by Allah to proceed in the court of Pharaoh then he was instructed to talk with him with the calmness and slow. So that his heart may not hurt in this matter."

When the Sheikh of Islam was reached on this point and he began to shout, to tear and he said " To see the person who is claiming that he is God and he says "Ana Rabakumal Ala." And for such person Allah is very kind enough to him that Allah does not want to hurt him. So the person one who says five times " Subhan Rabibul Ala." Then how he should be disappointed with the kindness of Allah. So such person will never disappoint from the kindness of Allah. Because there will be kindness and mercy in his favour from Allah."

Afterward, he said, " One who is a lover of the Allah in the world and who will engage in the invocation of Allah, then on the day of judgement there will be no punishment for him there and he will be free from the punishment of the day of Masher (the day resurrection)."

Afterward, he said " When Qaroon was reached down with his wealth and properties to the fourth layer of the earth and then

there he was asked by the people of that world who are you and what sin you have done there.? Why did you throw inside of the earth.? He replied " He belongs to the nation of prophet Musa (A.S.) and he was not paid Zakat (religious tax) on his wealth and properties and he was declared himself equal with the prophet of Musa (A.S.). For this reason he is facing such condition in this matter. When Qaroon said the name of prophet Mosa (A.S.) then immediately at that time there was a command to the angles to allow Qaroon to stay there and not take to him further down. Because he remembered my friend's name. So for Him it is obligation that he should not punish him in this matter."

When the Sheikh of Islam was reached on this point he began to shout, to tear and he said: " One who is engaged in the invocation of Allah then surely he will get his purpose on the day of judgement in this matter and he will be blessed with the divine light."

Afterward, he said " One day Khaja Yousuf Chisti was asked who are the people of love.?" Then he replied "Such persons who are engaged with friends and not engage in the other things. Because the person who is happy with other thing than his friend then he is actually near the grief and one who love his friend, then he will never feel horror .One who will not love his friend then in that case his claim is not right."

Afterward, he said " The man who is having courage towards love, then soon he will become a pious person. The man who is not having courage then he will reach towards the hell."

Afterward, he said when " The person of love when he will claim for the kingdom then so in reality, one should know in this matter that he is away from the love."

When the Sheikh of Islam was reached at this point, then Khaja Saheb went inside of the house so for this reason the well wisher and all other persons left from the meeting place.

11.
The reality of fear and trust

Today I was sanctified to touch the feet of the Sheikh then at that time Moulana Burhanuddin Hansavi, Sheikh Baderuddin Ghaznavi and other dear persons were present at the meeting place. At that time the discussion about fear and trust was started. He told with holy tongue " Oh : Darwesh the fear is like flog for rude persons. So that due to fear of Allah, they should be away from the sins and follow the right way."

The heart and fear of Allah

After he said " Allah says in the holy Quran "Oh: my slave is that time doesn't come to you that due to My fear your heart will become soft. Or is anybody is there among you who should make truce with Us." It means doing repentance which We will accept it."

Afterward, he said " There is fear of his justice (Adal) and there is hope due to his Fazal (favour). So the respectable person of His court is such person, one who is having the above two things in him."

Afterward, he said " One pious person wept for a period of 40 years due to the fear of Allah. When he will remember the death then he was used to shiver like the leaves of cane tree and he was used to become unconscious 1000 times. When he will become

conscious then he will recite the following verse from the holy Quran.”

“ It means the pious person will be sent to the paradise and sinners and disobedient persons will be sent to the hell.”

Afterward by making slogan he was again become unconscious and fall on the ground. And he used to say among these two groups in which group he belongs he did not know.? After his death somebody saw him in his dream and asked him how Allah treated him? He replied him, “ He was given the treatment of friends. When he was taken under the empyrean and he was asked “ Oh :Darwesh why you used to weep so much and did you not know that I am not Gaffer (The Forgiver).” He said “ He was afraid due to His Qahari (The Dominant,) so that all his worship may not spoil in this matter. For this fear he was used to weep in this matter very much. When he said this then there was command to go we have forgiven you.”

Afterward, he said “ When prophet Yahiah (A.S.) was even a child, then once he was weeping very much so for this reason the flesh and skin from the cheek was melted there. In short, one day he was weeping very much while putting his head in the prostration of the mountain and his mother was reached there. Upon seeing his condition she was affected very much due to her mother love. He thought her that the angel of death came there. So he said “To stop for a while. So that he can see the sight of her mother.” After hearing this her mother made a slogan and she said “ Oh: the life of your mother, I am not the angel of death but your mother. So accompany with me and have food.”

In short, not doing disobedience in this matter he was accompanied with his mother and he came to his house. His mother told him “ Oh: Yahiah you are still a boy and you didn't do any sin for which you are weeping very much in this matter.”

He said her, " You are right in this matter. But if I will be put into the hell on the day of judgement, then can you take me out of there.?" She said "No". " So it is not right for you to keep me away from weep and fear of Allah. Because I have started the course of action from today in this matter. So that on the day of judgement I will be safe from the punishment of the hell."

Afterward, he said " Oh: Darwesh the prophets and holy persons used to melt due to the fear of Allah just like the gold in the test cup. Because nobody knows what will be his result and how he will pass from the world?."

The excess of fear of Allah

Afterward, he said " One holy person Abdullah Khafif did not sleep for a period of 40 years and due to fear of Allah, he wept very much and for this reason, there was formed hollowness in his cheeks. In which the birds made nestles there. But he was engaged such in the surprise in the fear of Allah so he was not un-aware of it in this matter. When he was used to explain about the events of grave and day of judgment than he was used become shiver like the leaves of cane tree and become unconscious and fell down there and used to become restless like the fish and when he will become conscious then he was used to reciting the following verse of the Quran."

" One group will be in the paradise and another group will be in the hell." And he used to weep bitterly and said "In which group he belongs.?" Afterward, he said " His condition was such till his last period of his life and also in such condition he was left in the world. "

Afterward, he said with his tongue that " Imam Hanifa of Kufa did not sleep for a period of 30 years and during that period if there will overpower of sleep than he was used to become unconscious for one day and one night or more than this period.

When he will become conscious then he was used to scold the soul in this matter and he used to tell him that you did not have a show of any sincerity which is required in the court of Allah. For this purpose on the day of judgement you will not be successful, there as you have not recognized Allah as per its requirements. Oh : soul you will be helpless in the both worlds. In this way he spent his life in the world. He was used to mourn for himself and weep in this matter. At the time of reading the Quran when he will reach on the verse of punishment, then he was used to stand in the condition of surprise for a period of one or two years, but in such a way that no creature won't be able to know in this matter. When he will become conscious then he used to say that it is a matter of surprise that if Abu Hanifa will be successful on the day of judgment."

Afterward, he said " There was no sign of the flesh of the body of one pious young man due to fear of Allah. When the night fall, then he was used to put a rope on his neck and he used to hang with the roof and used to weep throughout the night. When he goes in prostration then he used to say that he did so many sins and there was no limit on them. Oh: Lord, if You saw all my sins, then how He can show his black face there.? And in this way he spent his whole life that he was used to weep in the night and he was used to become un-conscious. When he will become conscious then he used engaged in the worship of Allah, such that there was no care of himself. When he becomes ill, then he was kept one brick under his head and when his last time came then he was called his old mother there and he told her that when he will die then while putting a rope on his neck to be moving his corpse in the four corners of the house and at that time it should be said " This person was such who is fleeing from the court of His owner." The second thing is that his funeral rites should be

performed in the night so that anybody could not see him. Because if anybody will see then he will regret for my sins. The third thing is that when he will be put in the grave than she should be present there. The angles may punish me, but due to the a grace of your feet and sigh of your chest I may be forgiven there." upon this advice he was dead. When that person died, then his mother wants to put a rope on the neck of that person, but there came a call from the corner of the house that a friend was met His friend. So leave your hand from this young man. Nobody does do such thing with the friends of Allah. Do not put the rope on that person. Because he is one of His friends. I have forgiven him."

The weeping of the fear

Afterward, he said " Oh: Darwesh one day Khaja Hasan of Basra wept greatly that there was a drain of tears was flown. Rabia of Basra was standing under the building so she came to the upper side of the house and she was seen that Khaja Hasan of Basra was weeping there. So she asked him "Why he is weeping there.? He said " Due to fear of Allah. I do not know on the day of judgement in which group he will be there."

Afterward, he said " The prophet of Allah said, "One who does not have fear of Allah then he does not have faith. He is not even Muslim. Because such person is Muslim in whose heart there is fear of Allah."

Afterward, he said " Once Khaja Mansur Emad was passing from one street and he was heard loud voice of weeping from one house in which one person was saying oh: Lord, I have done many sins and I do not know what will be happen to me.?" When he was heard this then he was reached near the house upon hearing his weeping, he put his mouth on the gap in the house and he

began weeping and he put his hand in the gap in the house and he recited the following."

" The hell is such a place and its fuel are men and the stones on them there will be appointed strict angels who do not have mercy for anybody. As per the commandments of Allah, they treat with the men accordingly." Khaja Mansur said when he was reciting the above verse from the Quran then there was a voice came from inside of the house. After some time he was hearing a slogan and one person was dead there. Afterward, he stayed there for some time, but he was not heard any voice from inside of the house so he left from there and he proceeded further. At the daybreak I went to that house again and inquire about the condition there and saw the funeral was ready there.When I was going to ask who is the owner of this house?, and then one old weeping lady came out of the house so asked her "What is her relation with deceased person"?, then the old lady told me that "She is the mother of the deceased person. That person who died was a very pious person and he used to be in prayer of Allah throughout the night and he was used to keep fasting during the day and he belonged to the family of the prophet of Allah. Today in the early hours of the morning he was engaged in the hymens of Allah and at that time one person was passed from his house and who was reciting one verse from the holy Quran. He was dying immediately upon hearing that verse and he was falling down to the earth. Upon hearing this Mansour began weeping and he said" He was that person who was recited that verse at his house in the early hours of the morning today." Afterward, he was joined in his funeral prayer."

Afterward Sheikh of Islam made a slogan and he was becoming unconscious and he was in such condition for one day and one night. When he was becoming conscious then he said "

Khaja Abdullah Tastari was weeping in the fear of Allah continuously for a period of 40 years. During this period nobody did not see him without weeping. He was asked questions " Oh: gentleman you were not seen without weeping.? And what is reason in this matter.? He said " Dear persons when there will be fear and horror on the day judgement and on that day the parents will not care about their sons, sons will not care for the parents, and father will flee from the sons, son will flee from a father and brother from brother and Muslim from Muslim. So for this reason there will be no laughing in this matter and so how such person's weeping will not be stopped.? That person is hard hearted one who will not weep for the fear of that day and who will not think about this thing that how to become successful there from those difficult situations in this matter."

He said " The prophet said on the day of judgement all people will be raised with fear and with weeping. But as the holy persons who used to weep at the world will be raised with laughing and they will not care about the day of judgment."

Afterward, he said " Allah said about the prophet that he is His friend. But despite of his greatness and holiness and when there will be fear of Allah on him, then he was used to be drowned in it and in that condition there will be no information from him for the day and night. He was used to stand in the prayers during the night time and due to this hard work there will be cracks in the feet and there will be a discharge of blood from his feet. When he was asked in this matter, then he said " Oh: my companions on the day of judgment if he and his friend prophet Eisa (A.S.) will be put into the hell so who will say there not to do such thing. Because all worlds belong to Allah. The person who does an extravagance in his kingdom, then it will not say as injustice.

The injustice is called when such an extravagance will be done in the kingdom of another person."

Afterward, he said " Sheikh Najamuddin Mutwakil was used to engage very much in the invocation of Allah. I was travelling so much, but I could not see such a person who did such invocation of Allah equal to him. When there will fear of Allah on him, then he could not able to know the following details.

1. The name of day
2. The name of month
3. Details of the year

Such condition will be prevailed upon him always and he was used to be found drowned in the condition of surprise."

The person who is having fear is called fearful and the following 3 things are required of him.

1. To eat less for the fasting
2. To less talk for the prayer
3. To sleepless for the invocation of Allah

So if the above 3 things don't find in any person then he is not called the fearful person."

Afterward, he said " As the above 3 things are necessary for the Darwesh person and, in the same way, there is required and it is a must for him to have fear, hope and love with him. If there will be fear in the heart, then he will be escaping from the sins. Then he will able to get salvation. To keep in his heart the hope of the sincerity which he was done by him, which will enable him to get the position in the paradise. To recover from the bad things is called the love and with which the willingness of Allah is available."

The trust of Allah

Afterward, he said, “ That person is a wise person, one who will depend on Allah in all his works and he should not keep any kind of the hope from others.”

Afterward, he said “ Once there was the desire of Rabia of Basra to perform the Hajj pilgrimage so she was going to Makkah on the donkey. When she reached in the jungle her donkey died there and her luggage was fallen on the earth. So the people came to her and told her that they will carry her goods to Makkah. She told them that she does not depend on their trust. On whom she had trust will take all her baggage to Makkah. Upon saying this the caravan left from there and she was left alone in the jungle. Then she looks at the sky and she said “ Oh: Lord, how You have treated with this weak lady and killed her donkey in the jungle.” Still the conversation was not completed then the donkey become alive, so she put her luggage on the donkey and continued her journey of Hajj pilgrimage towards Makkah.

Afterward, he said “ Ibrahim bin Adham lived a life of trust of Allah for a period of 30 years and he was away from the mankind and during this period he was not contacted with any side. When he was, decided to perform the Hajj pilgrimage, then he thought the people to go to Makkah for Hajj pilgrimage on the feet so he will go to Makkah by his head. So he was used to perform two Rakat prayer at every step of the journey. When he was preceded in the jungle and he found 70 dead persons in the veils and their heads were cut from the bodies and blood was passing from their heads. Among them one person was in critical condition and who was, called him “ Oh : Ibrahim as you see us in the dead condition and its details are that we altogether 70 Sufi persons were there. We were proceeding for the Hajj pilgrimage on the trust of Allah and was promised by Allah that we will not talk with anybody. When we have reached in this jungle, then

prophet Khizer (A.S.) was arrived there so we were engaged with him and visiting him and at that time heard a divine call in which it was said "Oh:people of the bad agreement and false claimant persons did you promise like this with Us .? You have ignored your promise in this matter and engaged with the un-related person. At that time suddenly one sword was coming from the sky and which cut all our heads. Oh : Ibrahim one who will step on the way of trust, then when he will ignore a little in this matter than his condition will become like this same as per our condition. That person who was in the veil upon telling the details of the event died there. So Ibrahim bin Adham was surprised in this matter. When he reached in Makkah, he was seen that at some place Rabia of Basra was sitting there and Kaaba was circumambulating around her. So upon seeing this Ibrahim bin Adham was surprised in this matter. And he told Rabia what loud and cry, she had made there.? Then Rabia told him whether she or he.? For 14 years he has been going for Haj pilgrimage, but he could not sighted the Kaaba. Upon asking the reason in this matter, then she told him that you had desired to look the Kaaba but she had desired to see the owner of Kaba. So one who had a desire to look the owner then he will enter into the house."

Afterward, he said " Oh: Darwesh, Khaja Qutubuddin Chisti spend a period of 20 years on the trust of Allah and he was away from the creatures. During this period if there will be requirements in the kitchen, then the cook used to ask in this matter, then he used to instruct him and show him the place from where he can get money and grains as much as required by him in the kitchen and provide the food for the Darwesh persons."

Afterward, he said "That person is eligible to sit in the shrine, one who will live in the condition of trust of Allah and he should not desire for the creatures and not need anything from others. If

the above things are not found in him, then he is not eligible to sit in the shrine. So for this reason, he is a false claimant as per sayings of the mystic persons in this matter."

Afterward, he said " Trust was that which was available to Khaja Bakhtiar Kaki. So he was not seen by collecting the money from conquests. He was not seen or heard by expecting something from other persons. When the servants need some money or grains in the food of the Darwesh persons so he was used to give them gold coins from the prayer mat and this money they used to spend from the morning until evening. When there will come a traveler in the shrine building , then he will not allow to go empty hands and he used to give some money. There will be no decrease of food items in the cloth which used to spread for eating of the Darwesh."

Afterward, he said "For the people of trust in the reality when there will come such time for them that if they will be thrown into the fire then they will not know anything in this matter."

Afterward, he said " Once Khaja Habib was arrived in the country of Damascus as a traveler there. In the condition of the trust, he used to stay in nights in the lonely places away from the inhabitants. From the invisible source he was used to get food supplies for him. At the time of daybreak he, was used to continue his journey towards Damascus. When he reached in Damascus, he was seen there one holy person and who was very much engaged in the worship of Allah. That holy person used to keep fast during day time and in the night time he was used to be engaged in the worship of Allah. He went inside his residence and said Salam to him. He asked him to sit there so he was sitting there. So there was thought came into his heart that as he's living in the jungle so how he will get the food provision there.When this thought came into his mind then that holy person told him "

He is living in the jungle for a period of 70 years.He was receiving the sustenance by invisible source. If you stay tonight as his guest then you will be know my level of my trust and able to know from where he was used to eat my food."

In short, he was prayed Maghrib (sunset) prayer with that holy saint and at that time one person came over there on the back of the tiger with the food provision and with Dastar Qan (piece of cloth spread on ground for serving dishes on). When he came near that pious person then he spread Dastar Qan and he stood while folding his hands at the some distance away from him. When that holy person was finished his prayer and he was asked to bring a hawker's tray before him and still he was not started eating then at that time some more Sufi persons came there. In short all people eat the food together there. After finishing of food that a pious person strikes the earth, so from there the water spring was started and all persons drink the water and thanked Allah and said " *Allahu Akbar*" (God is great) and all sat there. That pious person told me " Oh: Khaja you said from where this person use to eat.? So see I will get my sustenance in this way."

He also said " The person in his condition of trust who believe in the grace of Allah then he will find his substance from the invisible source and whatever he will demand then he will get the same thing there."

When the Sheikh of Islam was reached at this point, then Khaja Saheb went inside of the house so, for this reason, the well wisher and all other persons left from the meeting place.

12.
The two kinds of caps

Today I was sanctified to touch the feet of the Sheikh then at that time there were some Sufi persons who were coming from Baghdad were present there in the meeting place. Also in the gathering Sheikh Burhanuddin Hansavi, Sheikh Bedridden Ghaznavi were present there. The discussion about Latia was started and he said with his holy tongue " As per sayings of Qazi Abu Yousuf there are two kinds of caps are there as follows.

1.Latia

2.Nashiza

The Latia cap will be downward from the head

The Nashiza cap will be up from the head

The first kind of cap was worn by the prophet of Allah on his head. The second type of the cap will be available in the black colour which will be worn by mystic (learned persons) persons. But it was worn by the prophet few times only.

Afterward, he said " Once Qazi Abu Yousuf was teaching his companions the lesson on the Hadith (sayings of the prophet) subject and at that time he was wearing a Sufi cap on his head. At that time, one person came there and he questioned him did the prophet of Allah wore black or the white colour cap on his head.?" The Qazi told him " Black cap." Then again, he asked him, " Whether he was wearing Latia or Nashiza cap.?" He said "Latia cap." That person told him " You are wearing a black colour Nashiza cap on your head and in this way you are opposing the two practices (Sunnah) of the prophet and giving a lesson of sayings of the prophet to your companions." The Qazi thinks on this matter and told him " You have talked to me two things which are according to following two reasons. Is it said for the sake of Allah? Or it is said to me for teasing purposes.? And if it is for the sake of Allah then he will accept it otherwise if it is said

for the sake of causing me trouble then it is regret for you in this matter." That person said " He said to him for the sake of Allah as you are the leader of the religion so you should not do against the Sunnah (practice) of the prophet of Allah."

The reality of the cap

Afterward, he said " Oh: Darwesh the reality of cap is linked with Allah and the angel Gabriel was brought four caps from the heaven and was given to the prophet and he requested him there is a command of Allah that first you should wear these caps and then give them to others as per your wish and desire in this matter and appoint your caliphs. So the prophet was first worn these caps on the head and then he was given a first cap, of the one end to Abu baker Siddiq (R.A.) and told him " This is your cap and you can award to anybody as per your wish and desire. " Then the second cap of two ends, he was given to Umar bin Khattab (R.A.) and said to him " This is your cap and you can award to anybody as per your wish and desire." Then the third cap of three ends, he was given to Usman bin Affan (R.A.) and said "This is your cap and you can award to anybody as per your wish and desire." Then the fourth cap of the four ends, he was given to Ali bin Taleb (R.A.) and said "This is your cap and you can award to anybody among Sufi persons as per your wish and desire and it was commanded of Allah for me to award this cap to you."

Afterward, he said " Oh: Darwesh, the man who puts a cap on his head, then he should be disconnected with the world and he should leave the company of rich and wealthy persons and the people of the world. He should fulfil the rights of the cap so that he should not be ashamed with the prophet , the caliphs and the categories of Mashaiq (learned persons) on the day of judgement."

Afterward, he said " It is easy to wear the cap on the head, but it is very difficult to fulfil its orders and conditions in this matter. And if he will not fulfil its orders and conditions a little, then he will become a false claimant in this matter and then he will not belong to true and right person."

Afterward, he said " It was the habit of Khaja Yousuf Chisti that whenever any person come into his service, then he used to take from his continues service from him and then check him if he is eligible to wear the cap then he will award it and said to him, " See if you fulfil the duties of the cap then you will get salvation otherwise the cap of the prophet of Allah will punish him."

Who are deserved for the cap

Once one pious person from Badkshan went into the service of Khaja Mouded Chisti and requested him to award of the cap. When Khaja Saheb checks his innermost condition and he was found that he was involved in the filth of the world so for this reason he was refused him in this matter. That person was brought a recommendation of one pious person of saintliness. So he was given his cap and said he " See, you are taking the cap but you will not respect it. One who respects it will not be deceived by the world." But he will not cared in this matter and he took the cap and went to Badkshan. As per his habit he engaged himself in the bad deeds and removed the cap from his head and he put it on the shelf. When Khaja Saheb heard this news then he said "Why the cap is not taking action against him.?" So in the short period of time that the person who belongs to the pious family was arrested for some charge and his two eyes were removed and, due to its pain he died there.

The Sheikh of Islam shut with tears and he said "During this period there is system of wearing the cap on the head so everybody used to wear the cap as per desire and wish but not caring a little about its rights and duties."

Afterward, he said " So there is no respect of saintly dress and cap and for this reason there is not available goodness and blessing in this period. Most of the people of saintly dress and cap used to find in the gambling dens and in the company of rich people and in the court of the kings. During this period if such people of saintly dress and cap will be there then how there will be available blessing? ." But it is thousand thanks that there is no fall of calamity and if it will be fall then it will first affect on the people of saintly dress and cap then other mankind will be affected in this matter."

Afterward, he said " It is a very strange case of that Darwesh who put the cap of the prophet on his head, but he will not fulfil its rights and duties and he will seek the company of rich and wealthy persons. It is very strange that his face is not ruined in this matter and why he was not disrespected in the mankind.? "

Afterward, he said " The master should give the cap to that person whose manifest and innermost must be bright and when he will approach for the cap, then the master should clean the filth of the world from his manifest and the innermost by his light of knowledge. When his manifest and the innermost will be clear and if there is no filth of the world remaining there then he should award him the cap. If he will not do like this then he will be away from the right path and also he will mislead his disciple. So oh : Darwesh so many people of saintly dress and cap are wander door to door for the sustenance and they are in need of bread. The reason of this is that they all are dishonest, it means they put caps

on their heads but not fulfil its rights. So for this reason they are victims of bad sustenance in their fate."

Afterward, he said " The people of cap are such people who will not bow down their heads other than Allah. If it is seen that the people of the cap will visit the kings and rich and wealthy person then in such case their caps should be taken back from them as they are not eligible for the cap. Because by wearing the cap of the prophet, they should not disrespect it by going to see the king and wealthy person."

Afterward, he said " Once he was in the service of Khaja Ajal Shirazi and at that time there was complaint came to him about his disciple that he used to visit the king and wealthy persons secretly. At that time immediately he told with his holy tongue that why the cap of his master will not damage vertebra of the neck of that disciple.? Still, his saying was not completed and the disciple was falling down from the roof of the house and his vertebra of his neck was broken."

The rights of the cap

Afterward, he said "This tradition, oh : Darwesh, it was practiced of Sheikh Bakhtiar Kaki that if 100,000 people come in his service to become his disciples then he used to add all of them among his disciples and used to give them the caps and he used to tell them one who will not fulfil its rights then he will not remain in the pledge of his spiritual master and this cap will punish him in this matter. But among his disciples there was no such person was not found who did not fulfil the rights of the cap.

Afterward, he said " The cap will give punishment to the people of the cap, but they do not know from where they have got punishment on this matter.? If they will fulfil the rights of the cap, then they will not find any sign of problems and difficulty in them and they will be safe and secure in the both worlds in this matter."

Afterward, he said " The reason of disrespect of the people of cap wearing person is that they did not fulfil its rights. Oh : Darwish there are found 4 ends of the caps as follows.

1. Shariah (Islamic law)
2. Tariqat (mystic knowledge)
3. Marafat (knowledge of Allah)
4. Haqiqat (reality)

So those who will firmly on the above four ends, then for him it is legal to wear the cap on his head."

Afterward, he said " Once Sufi master Khaja Hasan of Basra was asked for whom it is right to wear the cap on his head.? He said, " One who should not be interested in the 18,000 worlds."

Afterward, he said, "Unless the people of the cap will not ignore the following four conditions then for them it is not right to wear the cap on their heads."

1.Not to see the prohibited things from his eyes.
2.Not to hear the prohibited things from his ears.
3.To make the tongue dumb.
4.To stop the prohibited actions by his hand and feet.

Once Khaja Zanon of Egypt was asked "For whom it is right to wear the cap on his head?." He said, " To whom one who will give divorce three times to the world and whatever there in it."

Afterward, he said " Once Khaja Ba Yazid was asked among the people of cap who are true.?" He said ", Those who will give away all his wealth and belongs in the way of Allah and did not keep for themselves."

The secrets of the caps

Afterward, he said " Khaja Sahil Tastri wrote that there are four ends of the caps.

1.Secrets and lights

2.The love and trust
3.The love and affection
4.Willingness and conformity

So one who wears the cap on the head, then the above four things will be gathered in his head.

Afterward, he said

The first end of secrets and lights
The second end of the love and trust
The third end of the love and affection
The fourth end of willingness and conformity

So why the people should keep them away from the above graces.? When they wear the caps, then why they will not fulfil the rights of the caps?."

Afterward, he said " One Darwesh came to see him. At that time he and Qazi Hameeduddin Nagori were present in one meeting place and where the discussion about the cap was in progress. He said the cap is the consoler of the friend. It is the compound of the love and affection of Allah. So on the way one who is a lover of the reality, then who know the value of the cap".

Afterward, he told this tradition " In the book *Sulook Auliya* in which it was mentioned that the person of cap who will do as much as sincerity, worship, and endeavours, then he will get that much shadow of the grace of Allah and which will be there for him. Because the cap is shed of the grace of Allah. When the people of the cap will be raised on the day of the judgement, then the cap will become a veil in between the hell and that person and its distance will be equal to a journey of 500 years."

Afterward, he said, " He was heard from one pious person, that man will not become pious unless he will not wear the cap and will not become a disciple of any person and will not do too many endeavours in this matter."

Afterward, he said, " When Khaja Ibrahim bin Adham was asked in which thing there is the available felicity of the both worlds." He said he heard of Khaja of Hasan of Basra that there is kept the felicity of the both worlds in the cap and one who wear it and fulfil it rights then he will eligible to get the felicity of the both worlds."

Once one person of cap involved in one work which was against the will of Allah and when he was finished that work, then he was heard a divine call in which it was heard "Oh : claimant you wore the cap of the prophet and do such work so leave this bad deed or leave the cap from the head and give it another person who deserve to wear this cap." So upon hearing this he repented in this matter and he was in the Holy Harem (grand mosque) of Makkah for a period of 40 years in Etakaf (retired for continued prayer). When he died there he was buried in the holy city of Makkah."

Afterward, he said " This tradition which he was heard by Khaja Bakhtiar Kaki that Darwesh should give the cap to the mankind when he will find the following four things in them."

1. Except natural call he should not leave the prayer mat.
2. Not open the door of the hut, but open it when there will find anything by invisible source.
3.If somebody will desire for the cap then he should check his manifest and the innermost by his light of the innermost and then he should give the cap to him.
4. In his mosque there should be overpower of the knowledge.

If any person will ask about something then he should reply him satisfactorily and adequately in this matter and he should not say to refer any book.

5. He should have Valayat (saintliness) with him so that by holding the hand of the disciple he should make him holy person.

He should give Velayat (saintliness) to the person of excellence and if no such person available, then takes it with him to the other world upon his death.

When the Sheikh of Islam was ended these benefits, then the call to Zuhar (afternoon) prayer, was started, then Khaja Saheb went inside of the house so for this reason the well wisher and all other persons left from the meeting place.

13.
The reality of the Darweshi (mysticism)

Today I was sanctified to touch the feet of the Sheikh then at that time Moulana Mohammed Sufi, Khwaja Aziz Darwesh, Moulan Yahiah Gharib, Moulana Burhanuddin Ghaznavi, Sheikh Jamaluddin Hansavi, Sheikh Alauddin alias Gharib and other dear persons were present at the meeting place. The discussion about Darweshi (mysticism) was started. He said with his holy tongue“ Oh: Derwesh the real Darweshi (mysticism) was available to the prophet. By choice he was adopted indigence and he wore the rag dress. Then there was command of Allah to wear the rag dress for the angles from the veil of greatness to the sky. When all the angles wore the rag dress, then they went into the prostration and they said “ Oh: Lord informs us to whom we are following the conformity of this dress of rag.” Allah said “ In the conformity of the prophet who is His friend and who is wearing the rag dress today.”

The high status of Darweshi (mysticism)

Afterward, he said, “ Oh: Darwish if the prophet was not accepted Darweshi (mysticism) then there will no blessing available in the world and nobody could have survived and all have would be dying.”

Afterward, he said " Once prophet Eisa (A.S.) was asked Allah what is the foundation of the worlds and the peoples of the world.? "Allah said him, " Due to the blessing of the feet of the mystic persons. Oh: Eisa if there will no Darwesh persons in the world or if the earth will not accept them then the rich and healthy persons will be killed by His anger and all will be killed in the world."

Afterward, he said, " Actually, if there is love available, then it is available in the love of Darwesh. When there will no arrival of Darwesh in the mosque of Sheikh Shabuddin Saherwardi then he used to say that today the grace was taken back by Allah so, for this reason, no Darwesh came there."

Afterward, he said, " Once the prophet was sitting and at that time angel Gabriel came over there and given the message of Allah " Oh: My friend those who will love Fakir (indigent) persons and sit with them so you should have friendship and sit with them."

Afterward, he said, "The prophet said the two Rakat of prayer, of patient Darwesh, is better than the prayer of 70 Rakat of rich and wealthy persons. The thankful wealthy person is one who will spend all his wealth and all his belongings in the way of Allah."

Afterward, he said, " It was the habit of prophet Suleiman (A.S.) that he was used to sitting at the time of fast breaking at the gate of the mosque and used to find hungry Darwesh and used to eat with him and then he was used to return back from there."

Afterward, he said, " On the day of judgment there will be regret with Darwish and there will be a settlement of accounts by the wealthy persons."

Afterward, he said, " He was heard by Sheikh Ohud Kirmani that on the day of judgment there will be commanded to Darwesh

persons to go the pair of scales and take away the persons to the heaven who have done good behaviour with them."

The punishment of disregard of Darwesh persons

Afterward, he said, " On the day of judgement there will be command of Allah to the persons who were sincerely prayed and fasting and all other things but for them there will be order to go hell. Then they will ask that they have done pious deeds in the world, but why they are being sent to the hell.? Then there will be commanded to them that they have disregarded Darwesh persons. There will be also such persons available there who did not do good deeds and they were engaged in many bad deeds, but for them there will be order to go to heaven. Then they will be surprised in this matter that they did not do good deeds, then why they are being sent to the heaven.? Then there will be command of Allah will be there " You have done many sins in the world, but you have love of Darwesh persons in your hearts so you have treated with them piously and due to its blessing you are getting the chance to enter into the heaven. No comfort is not better than the love of Darwesh person, but it is difficult work. The night of starvation is the night of accession for the Darwesh person."

Afterward, he said " If there will be no blessing of Darwesh persons in the cities and places, then they will be converted into deserted places. The cities and places which are populated due to the blessing of Darwesh persons."

The blessing of Darwesh persons

Afterward, he said " There was the command of Allah to prophet Mosa (A.S.) oh: Mosa if there were no supplications of Darwesh persons, then We would have turned down all cities and places into deserted places. All the world is populated due to their prayers only."

Afterward, he said, “ Darwesh should not leave from any place in the condition of regret otherwise that place will be deserted in this matter.”

Afterward, he said “ As a matter of fact, Sher Khan the ruler of Multan was not a devotee of me so for this reason I asked him many times not to keep enmity with the Darwesh persons and due to this reason there will be disturbances will come into the country. But he did ignore my instruction in this matter. Because the Mughal army attacked his place and nobody was not killed except Sher Khan.”

Afterward, he said “ When Allah wants to destruct any place, or send calamity or send problems or starvation, to send problems and difficulties on the people of any city and street, then from these places he will take away Mashaiq (learned persons) and Ulema (learned persons).”

Afterward, he said “ Once the city of Lahore was distracted and at that time one pious person and whose was named Budhan Miya and who was a person of loneliness and he went to the central mosque on that day when the Mughal army attacked in Lahore city and he addressed the people there and he said “ Oh : Muslim now he is going to leave Lahore city. ” So somebody asked him “ Why he is now leaving the city?.” He said “ It is better for Darwesh to leave the city at this time.” When he was leaving the city, then the Mughal army attacked the city and plundered it and large number of citizens were imprisoned by the Mughal army.

Afterward, he said “ When in any city learned person or Darwesh will die then the angles will regret for their deaths and used to weep in this matter. So in any city if there is no Darwesh available then there are no blessing and goodness available in that city.”

Afterward, he said, " Once prophet Eisa (A.S.) went to visit one Darwesh person and at that time he was sleeping there so wake him and asked to stand and busily in the worship of Allah." That Derwish person told him he was doing such worship of Allah that which is not possible by any person. He asked what is that.? He said by leaving the world.

Afterward, he said " In the Quran it is said " *Ain Allah talla taqlil min amal*." Afterward, he said " The person who leave the world without leaving after him Dinar and Dirham then he is a real indigent person. And for him, the prophet said: " A person who belongs to the persons of heaven."

Afterward, he said ", Once one beggar was asked something from the prophet." At that the prophet did not have anything with him so that person went away from there and not getting anything from him. So prophet thought in his mind that if he would have something with him, then beggar would not go deprived. At this thought the angel Gabriel came over there and brought all keys of treasures of both worlds to him and said him, " Your honour if want then you can use it. So the prophet smiled and said one who like by thinking indigence then what he will do with these treasures?."

Afterward, he said the prophet said *" Al-Duni al-Marza al – Akhira."* It means the world is a field of the other world." And which means to offer charity and which will be benefited in the other world. There is a famous saying is that as you sow as you reap."

Afterward, he said, " Darweshi (mysticism) is the thing which was available to Khaja Shuhabuddin Saherwardi and he did not use to eat anything from whatever he received from the morning to the evening."

The excellence of Darwehi (Mysticism)

Afterward, he said " One Sheikh Saeed Tabrazi who was the spiritual master of Sheikh Jalaluddin Tabrazi and he used to have starvation with him always. But he did not borrow anything from anybody. Once he was with him for a period of three days, but during this period any kind of food was not cooked in the shrine building. Darwesh and he himself was dependent on the eating of musk melon and this news was reached the ruler of the area and he said Sheikh did not use to take anything from us so what we do in this matter.? By saying this he was sent some money for him and he said to give his servant and ask him to spend it little by little. The soldier was given money to the servant and asked him to spend it as per requirement, but Sheikh should not know in this matter. But the servant could not hide this matter with Sheikh of time. So asked him who brought the money and to dig the earth where he was putting his feet and throw that earth outside of the building. He asked the servant to leave the shrine with the money."

Afterward, he said " Oh: Darwesh there was starvation of six days of Ali Ibn Abi Taleb (R.A.) and on the seventh day there was available to him some food, then he was going to eat the food and at that time one beggar came over there and he was requested for some food as he was facing starvation since seven days so he was given him some food in the name of Allah. So he was taken back the food which kept before from his sons and was given to the beggar and told them that he is facing starvation of seven days and we are starved for six days so it is good to give the food to him."

Afterward, he said " Oh: Derwesh the name of mysticism is that which was available to the prophet. When Darwesh lows down his head in the meditation, then he was used to seeing 18,000 worlds and come back from there. When he put his step,

then he used to visit from empyrean to the nether region. This is the first stage of Darwesh."

Afterwards, he said " Oh: Darwesh the heart of the lovers used to engage in the circumambulation of the veil of the greatness of Allah. If for some time this grace will be taken away from him, then the lover will be nothing in this matter.On their hearts, there will continuously fall of divine light and secrets of Allah and so they will be used to live in the condition of a surprise for this reason."

When Sheikh of Islam has ended these benefits, then Khaja Saheb went inside of the house so, for this reason, the well wisher and all other persons left from the meeting place.

14.
The love and enmity of the world

Today I was sanctified to touch the feet of the Sheikh then at that time in the meeting place Moulana Bahuddin Bukhari, Moulana Shabuddin Ghaznavi, Sheikh Burhanuddin Hansavi, Moulana Baderuddin Ghaznavi and some other Darwesh were present there in the service of the Sheikh of Islam. The discussion about the love and enmity of the world was started and he then said with holy tongue "Oh: Darwesh there are three kinds of the people.

1.There are some people who love the world and always they used to keep its remembrance and demand for it and this type of persons are there too many.

2.There are some people who think it as their enemy and they did not love the world.

3.There are some people who did not think it as their enemy or friend.

Afterward, he said " Oh: Darwesh the third kind of people is better than the other two kinds of the people.

Who is the friend of the world.?

Afterward, he said " One person came to see Rabia of Basra and he began saying abused by the world. Rabia of Basra told " Oh: person goes away from here as it seems that you are a friend of the world. Because you are discussing it very much in this matter."

Afterward, he said " In the area of Khuram, Sheikh Badni used to reside there and he was used to living in the loneliness and even he did not use to wear the cloth on his body.If any person used to visit him to discuss the world and the people of the world then he used to instruct him not to visit with him again. He used to tell them he is a lover of the world because when somebody will find his beloved so with others then he will discuss about the lover. That Darwesh used to worship very much and he said " It is, alas the heaven is the best place, but there is no available prayer there." At that time one devotee said " If the master is the lover of the world and if he will instruct the disciple to leave the world". He said "There will be no effect in this matter." Because the preaching and advice will not be effected unless the master will not become the model of the instructions."

Afterward, he said " Oh: Derwesh once Khaja Ba-Yazid Bustami was asked what is the reason that some of the people remember very much the world.? He said, " They are friends of the world." Because when they see the beloved with others so, for this reason, their love will be increased very much so they remember it very much during the day and night."

Afterward, he said " Once Rabia of Basra was asked what is the world.? And who resides in this place.? She said " The world is an unclean thing. The persons who demand it are dogs. Except hypocrite nobody will not demand the world and this is the place of hypocrite persons."

Afterward, he said " Oh: Darwesh when you will see any Darwesh in the demand of worldly position and status. Then understand in this matter that he is still in the jungle of misleading."

Afterward, he said " When Ibrahim bin Adham was asked from where he got such position .? He said " He was given divorced to the world three times."

Afterward, he said " If there is the love of the world is very much in any person then in such case that person will be very much away from the other world. So the veil in between the man and Allah is the world. It is the root of all troubles. So the prophet said, " The person who demands Allah will not be attracted from the world."

Afterward, he said, " The thing which Allah thinks His enemy, then you should also think that thing as your enemy and do not go near it and do not mention its friendship and enmity with others."

Afterward, he said " From the day when Allah created the world he did not see it due to His anger. So such person is the unwise one who loves for such thing which Allah will not like it."

Afterward, he said " One who is obedient to Allah, then the world will do a service for him. One who is obedient of the world than he will face difficulties and problems."

Afterward, he said "One who is careless as such level of Allah then he will engage with the world at the same level.

Afterward, he said " He was heard by Khaja Bakhtiar Kaki with his holy tongue that there are three kinds of works which are best among all works."

1.To know the world and to keep away from it.

2.To the obedience of Allah and take care of manners in this matter.

3.To desire of the other world and try for its desire.

Afterward, he said, " In this way the brave man is one who will act upon the below three things."

1. To be kept away from the world.

2. To start preparation of the grave before the death.

3. Before seeing Allah to please him.

Afterward, he said, " Zanon of Egypt wrote in his biography that the lovers of the world will be placed in the hell for not doing for the sins,but for the reason that the people of the world and the people who love them should see their insult there and do regret in this matter."

The matter of Allah or matters of the world

Afterward, he said " He was seen in Ghazni, one Derwesh who was very much engaged in the worship of Allah and he was with him for a period of six months. During this period he was not heard about the world by his tongue and by chance if he will talk about in the world, then he was used to weeping on that day from morning till evening time. When he asked the reason in this matter, then he was told " Since 30 years ago one person came to visit him and he said something about the world and for him he was also followed in that matter. So at that time, there was heard a divine call in which it was heard "Oh: Fakir (indigent person) whether there will be discussion about Us or about the world.? So for this reason, he wept from that day to regret that how he will show his face to Allah in this matter.?

About the mysticism, it was written that to remember that thing it means the death which will be disturbed the luxuries and will end the lives. One who will remember the death, then Allah will be happy with him. One who will be not caring, so much with his death, then with such level, he will be discussing the world and which will be available and firmed in his heart. The obedient will be hard for his heart and he will do the sins easily."

Afterward, he said " Khaja Moudud Chisti said if there will be gather bad deeds in the house, then it think that house as the world. So if the love of the world is firm in the person's heart, then he will be away from Allah. To the person if the world is tightened, then think that he is in the nearness of Allah."

Afterward, he said " There will be a call to the world for five times that oh: the world you should be become hard for our friends so that they will not look at you from the eyes of goodness. And become sweet to the persons who demand you so that they should discuss you more and more and give them luxury so that they should involve in the problems and difficulties."

Afterward, he said " Khaja Abdullah Mubarak used to live always in solitude and one who will visit him will not go without his favour from him. He was in the habit of visiting the rooms of his disciple after Maghrib (sunset) prayer and if he used to find stocks of food and water in their rooms then he used to ask them to give away to other needy Darwesh and pull down pots of water on the earth. Because it is not Darweshi (mysticism) to stock the things. When used to hear the discussion about the world from disciples in the shrine building, then he used to remove them from there and afterwards he will not allow them to come to see him again."

Afterward, he said " He had lots of stock of goods with him. Then further goods will come there, then he used to hand over the

goods to one person who was custodian of the store. And who used to tell him to keep the accounts of the goods with him and not allowed to bring the goods in his presence so that he should engage in the matters of the world. Oh : Darwesh once Sultan Shamsuddin was sent some bags of gold coins in the presence of Khaja Bakhtiar Kaki and when he was seen some persons bringing these bags so he said to them from the distance " To take away and go back and said to him that he thought him as his friend but he became his enemy because he was sent such thing which thinks by Allah as enemy to Him. This thing is demanded by many persons so give them these bags of money."

Afterward, he said " Oh : Darwesh, Khaja Haruni's spiritual master Khaja Sharif Zindani spent his life in loneliness for a period of 40 years and he was in Etekaf (retired for continued prayer) in Khurasan. In the period of 40 years his diet was only vegetables and during this period whoever will visit him, then his servant used to tell him, " Be careful do not discuss about the world otherwise you will be deprived of felicity of his visit."

The censure of the world and wealth of the world

In short, one day the ruler of the kingdom came to visit him and he brought some money with him and paid respect to him and he sat there. He said some tradition about the world. So the Sheikh smiled in this matter and he said " Oh: enemy of Allah. How you treated by him with the action of enmity that you have brought the enemy before me. Which is not the matter of friendship which you have committed in this matter. So take it away from here and give it somebody who demand it." Then he turns its palm leaf mat on which he was sitting and he told him to see and when the ruler saw there and he was found there was flowing a river of

Dinar and gold under it so all persons who were present at the meeting stood there and put their heads on his legs and the ruler requested him to forgive his mistake in this matter. Khaja Saheb said " One who had such treasures of wealth, then why he will need such unclean wealth of the ruler.?"

Afterward, he said "Once one person went into the presence of Khaja Qutubuddin Chisti with the intention that Khaja Saheb should give him some Dinars and he was seen that there is flow of the river of milk at the place where Khaja Saheb is sitting there. That person still far away from him, but he said the friend is coming there and he will demand the thing on which incurred Allah's displeasure on it. As there is such thought in your mind so take out the brick on which you are sitting there and he found lots of gold coins were available there. He asked him "To take all gold coins as all these belongs to your share." So he was collecting pile of the gold coins from there. Then Khaja Saheb told him " You desire milk and rice, which is before you so eat as per your requirement." When he saw before him and find a river of milk and rice was flowing from there.

Afterward, he said " Once Khaja Qutubuddin Chisti was walking on the way and there was construction of the mosque was in progress and the labours were trying to take one rafter to the upper side and that rafter was the smallest of 2 yards from other rafters so they were surprised and worried how to take it at the upper side. So Khaja Saheb told them upon putting it on the upper side then inform him. When it was put on the upper side, then Khaja Saheb reached for the wall and pulled the rafter so for this reason it became one yard larger than other rafters. Still today that rafter is available there and which is out of the wall. "

Afterward, he said " Khaja Yousuf Chisti's master Khaja Mohammed Chisti who used to live always in the condition of

the surprise. So he did not sleep for a period of 30 years. He got endeavours with him so he did not eat sustenance for a period of one or two years.During the night he used to perform the prayer of inversely (Sajda-e-Makus) and he used to perform the prayer by hanging and by standing upside down there."

The things of wrath, of Allah

Once he was sitting at the bank of river Tigris and he was sewing his saintly dress there. At that time one pious person's son came there along with an army of soldiers and after seeing Khaja Saheb he was getting down from his horse and he paid respect to him. He said to him the prophet said " If any old woman will be sleep hungry in any kingdom, then she will make complain to Allah by holding the edge of the robe of ruler and without finding justice from there she will not leave his edge of his the robe." Upon saying this he was given him whatever he brought for him. Khaja Saheb smiled at that time and he said to him, " It is not the practice of our masters to accept the things of the wrath of Allah. So take back all these things and give to such persons who are in need of them." Then he has thrown one Dirham in the river Tigris and he looked at the sky said "Oh: Allah, whatever you show to the people so show the same to him." At that time the fishes came out of the water with holding the gold coins in their mouths came into his service. When the son of the pious person saw this then he was paid his respect to him and he told him " It's real fact that there will be such a power in the people of Allah with them." Khaja Saheb asked the fishes to give him back his Dirham and one fish bring back his Dirham."

Afterward, he said " Oh: dear brother one who will get such lots of wealth, then why he will require another person's wealth in this matter?."

When the Sheikh of Islam has ended these benefits, then Khaja Saheb went inside of the house so, for this reason, the well wisher left from the meeting place.

15
The disciple's elegance of faith

Today I was sanctified to touch the feet of the Sheikh then at that time in the meeting place Sheikh Jamaluddin Hansavi, Moulana Nizamuddin Badayuni, Shams Dabir, Moulana Shamsuddin Bukhari, Sheikh Baderuddin Ghaznavi, Sheikh Najamuddin Sunami and some other Darwesh from the lineage of Christ were present there in the service of the Sheikh of Islam. The discussion about the elegance of the disciples of faith was started. He told by holy tongue " If there will be no good faith about the master of the disciple then he will not become the disciple."

In the presence of a prophet is better than the prayer

Afterward, he said " Once Umar bin Qattab was performing supererogatory praying and at that time the prophet was, called him for, some work as he was busy in the prayer so he did not replied him in this matter. Upon the prayer he was present in the service of the prophet. Then the prophet told him that he called him. So he told him that he was busy in the prayer so he did not reply for this reason. Then the prophet told him, " When he will call him, then he should break his supererogatory prayer and reply him immediately. Because doing such act is better than the supererogatory prayer."

Afterward, he said " Once he was present in the service of Khaja Bakhtiar Kaki. Once Darwesh Sheikh Ali Sanjari was performing supererogatory prayer there, then Sheikh was, called him then he breaks his prayer and he said welcome Sheikh. The Sheikh asked him " Why he did not reply after completion of the prayer. Why did he break his prayer.?" He said him, " It is better than prayer to reply the Sheikh's call." It is mentioned in the books of mysticism that if Sheikh will call his disciple then he should reply to him immediately then he will be eligible for the reward of one year's worship. So my respected persons why then the man should leave this reward from his hand?."

Afterward, he said " The master should have such power with him that when any person approaches him to become his disciple then he should check his righteousness of the faith. If he will find him not right on the commands of Allah then he should tell him slowly that his time has not come so go back now from there."

Afterward, he said " The disciple who come in the service of the master and put his head on the earth and this service is easy. Because those who will come in the service of the master with the intention of Iradat (faith) and pledge. This Irdat (faith) and pledge refer here the love and affection of the master. So in this case to put the head on the earth is the easiest service in this matter. If there will be no personal power in the Sheikh then he won't call as a Sheikh. Because Khaja Qutubuddin said " Unless the Sheikh will not see the manifest and innermost of the disciple then it is not right for him to accept any person as his disciple."

Some miracles of Khaja Moinuddin Chisti

Afterward, he said " Once one Muslim, servant of King Prithivi Raj was present in the service of the Sheikh with the intention to become his disciple sincerely. But Sheikh did not

accept that person as his disciple. So that person reported the matter to Rai Pathura and he sends some men to him and asked him why he did not make him as his disciple.? He told him there are three things are found in him and which are not going to an end in him. Because these are recorded in his fate.

1.He will commit a large number of sins.

2.He is your servant.

3.He was seen in the Tablet that he will leave this world without faith.

When the Rai Pathora heard these things, then he was becoming angry in this matter and he said this Darwesh was said all invisible matters. He asked him to leave this city. When he was heard this then he smiled and he said there is required time for three days in this matter. Whether he will leave or Rai Pathura will leave from this city.? So after three days the army of Sultan Shuhabuddin Mohammed Ghouri attacked the city and caught alive Rai Pathora the ruler of Ajmare city and took him away from there. The person who came to become disciple was drowned in the river and died."

Afterward, he said " Oh: Darwesh you should know clearly that if the Sheikh or spiritual master will be angry then he can disturb the world."

Afterward, he said "He was heard by the tongue of Khaja Bakhtair Kaki that he was present in the service of Khaja Moinuddin Chisti for a period of 20 years and during this period he was not seen in the condition of angry with any person. But one day he was passing straight in the street and he was seen that one person caught his disciple Sheikh Ali and that person was asking to pay him his due money. The Sheikh was passed from him and he convinced him, but he was not agreed in this matter. So due to anger, he was throwing his cloth from the

shoulder on the earth, and which was filled with gold coins. He asked that person to take from there the required money but he should not take more money from there. But due to his greediness that person's hand was dried there. So he said he was repenting in this matter, then he was praying for his hand so his hand was becoming well."

Afterward, he said "Once Khaja Moinuddin Chisti was sitting with his friends and at that time one person came there and requested him to make him his disciple. But he came there to kill him. When he was seated there upon paying respect to him. Then the Sheikh smiled and said to him Darwesh visit Darwesh for the cleanliness and not for the cruelty. So you should do as per your intention or rectify your faith in this matter. So he stood and accepted that he was coming there to kill him and he went outside and thrown the knife which he was brought to kill him there and he becomes his disciple. Then he was become a firm believer and Sheikh was used to asking him to do every difficult and hard work and who used to attend that work with sincerity and with much attention and care of his heart and mind."

When he reached the place of the perfection, then was performed 45 Hajj pilgrimages and he died as custodian of the Holy Kaba in Makkah."

Afterward, he said " Oh: Darwish if there will be written felicity by eternity, then his condition will be like that person who came there to see the Sheikh with the wrong intention, but the Sheikh has cleared all his ill-will from his chest.So that person stood and accepted his wrong intention and paid respect to him said to him that there is clarity now in his heart about him. So, for this reason, he was becoming his disciple and he was getting the honour of the pledge with the Sheikh.

Afterward, he said, " One person came to see him, and from him he was heard that the disciple should be firm in all works otherwise he will be ashamed on the day of judgement."

The king who has knowledge of revelation

Afterward, he said " Khaja Junaid of Baghdadi wrote in his biography the details of about the goodness of faith of the kings.Once one king who had firm faith and pious and who was person of revelation. He was sitting on the upper portion of the palace and from where he can see the below portion of the palace and along with him his wife, was also sitting there. When his sight was felt on the activities of the court of Allah so he was looking at the sky for a long time. Then he looked downward. Then he looked to the sky for a long time. Then he was seen with his wife and wept so much. When his wife saw the event, then she asked the reason in this matter. So the king said to her that let it and ignore it. This is not matter to be disclosed. When his wife requested him in this matter very much then he told her that when he was looking at the Tablet, and he finds his name was no more there. So I come to know that I should leave this world. When he saw the person in his place and he finds the gypsy who is standing in the lower portion of the palace will become his successor and who will marry you after me. When his wife heard all the details, then she told him now what he will do.? He said nothing should be done in this matter except to follow the fate as per willingness of Allah. Then he was called gypsy and was given his dress and made declared his successor and sent him by the army to fight with the enemy along with ministers and the royal court persons. As per the order of the king the gypsy left from there and fought with the enemy and captured the enemy and found the large booty in the war and presented all things in the service of the king. When the gypsy came back in the night and on the next day the king

died. During the war period, the gypsy treated well with all army personals so all become happy with him. When the king died, they he was become the king of that country and he has married the queen."

Afterward, he said " When the prophet was left the world then many thousand Muslims were apostatized and they sent their application in the service of Abu Baker Siddiq (R.A.) and requested him to cancel the Zakat (religious tax as a basic in function of Islam) otherwise they will leave the religion of Islam. So he discussed on this matter with friends and some of them asked him it is better to follow leniency in this matter and cancel the Zakat. So he has taken out his sword in his hand and he said " If they will pay less than Egal (the rope with which the bell tied to the camel's neck) then he will wage war with them with his sword." When Ali Ibn Ali Taleb (R.A.) was heard this news he said it's not a good thing if Zakat is cancelled then in this way slowly all Islamic commandments will be no more available in the religion of Islam."

The Sheikh of Islam addressed Khaja Nizamuddin Badayuni and he said " Many Darwesh came to see him and become his disciples and when they left for him, then their love with him was not remain in the same level in this matter. But Moulana Nizamuddin was become his disciple, but there was no change in his intention and temperament. If Allah wills his love will not be decreased." So Moulana Nizamuddin stood and paid respect to him for this reason. On that day the Sheikh of Islam awarded him Qirqa (saintly dress) and black rag dress. And he said " Among his disciples Moulana Nizamuddin will become an international personality and his disciples will remain in the world till the last time of the world and will be available all over the world."

When the Sheikh of Islam was ended these benefits, then Khaja Saheb went inside of the house so for this reason all persons left from the meeting place but Moualana Nizamuddin was remained in the mosque of the shrine building

16
The kissing of the hands of pious persons

Today I was sanctified to touch the feet of the Sheikh then at that time in the meeting place Moulana Nizamuddin Badayuni, Moulana Yahiah Gharib, Sheikh Burhanuddin Hansavi, Sheikh Baderuddin Ghaznavi and some other Darwesh of the lineage of Chist were present there in the service of the Sheikh of Islam. He told by his holy tongue " Oh: Darwesh to kissing of each other's hand is the practice of the holy prophet. One who will kiss the hands of the Mashaiq (learned person) then Allah will clear him from his sins and he will become just like a newly born baby from his mother's womb."

Darwesh and Mashaiq persons used to kiss the hands of each other so that they can hold the hands of the forgiving person and with their blessings they will be forgiven.

The blessing of shaking and kissing of the hands

It a was habit of the prophet that if any person want to say Salam to him and shake his hands, then he used to first say Salam to him and shake hands with that person.

Afterward, he said " Ali Ibn Ali Taleb (R.A.) said he was trying his best to say first Salam or shake hands with the prophet but he could not get that chance. "

Afterward, he said " Khwaja Qutubuddin was in the habit that unless he will not kiss the hands of all people, then he will not use to pass from any street and he will not move further on the way and he used to demand their good invocations for him."

Afterward, he said " After the prayer when the people used to shake and kiss their hands with each other than their sins will fall like the leaves of the trees in the winter season."

Afterward, he said, " There are goodness and blessing is available there for the both worlds in kissing the hands of the pious persons."

Afterward, he said " He saw one pious person in his dream and asked him how Allah treated him?" He replied, "He was shown there whatever he was doing in the world. Then there was came a command of Allah to the angles to send him to the hell." During this period there was another command of Allah was came there that once he was kissing the hands of Khwaja Sharif in the grand mosque of Damascus. So for its blessing he was forgiven in this matter."

Afterward, he said " On the day of judgement many sinners will be forgiven for kissing of the hands of a pious person and they will be free from the hell."

Afterward, he said " Upon the death of Hajj bin Yousuf, when he was seen in the dream and he was asked how Allah treated him.?" He said " He is in the place of killing but there is still hope that he will be forgiven by Allah." When he was asked for which good deed.? It is said " Once in the meeting place he was kissing the hands of Khaja Hasan of Basra with respect. So for this good deed he will be forgiven in this matter."

Afterward, he said " When Khaja Qutubuddin Chisti used to leave the grand mosque, then his disciples used make a circle around him and he used to stretch his hand so that all people used to come there and kiss his holy hand."

Afterward, he said " It was seen by him in the book *Isar Auliya* in which one pious person said by swearing that the person who will kiss the hand of the Sheikh or pious person then he will be forgiven surely by Allah. Because one who will hold the hands of Mashaiq (learned person) is like the person one who hold the hands of the prophet Allah."

Afterward, he said " Whenever Imam Abu Hanifa of Kofa used to sit in his meeting place and if the visitor will come there, then he used to stood and shake his hands and also when the visitor will leave from there then he will use to stand and shake the hands."

Afterward, he said " Oh: Darwesh when Prophet Dawood (A.S.) used to sit on the throne for justice and equity so many persons used to visit him in the court to redress of their problems and to get justice and equity for them. When any pious person of Bani Israel community used to visit him in the court then he used to stand from his throne and kiss his hands and used to look at the sky and say " Oh: Lord given grace to that person's hand. So allow him your protection." So oh: Darwesh as a matter of fact, all prophets of Allah were without sins, but they used to demand for themselves for goodness and blessing. And they used to say that due to kissing of the pious hands, oh: Allah forgive them. "

Afterward, he said when Prophet Yaqub (A.S.) met Prophet Yousuf (A.S.) and on that day he kissed the hands of the persons with great respect and reverence on the way who were coming and going from there. When he was asked in this matter, then he was told " Due to the blessing of kissing of the hands of the pious

persons of Bani Israel Allah was provided him the meeting of his son. ”

Afterward, he said “ The prophet used to see one old lady and ask her to pray of goodness in favour of Mohammed.” But in fact, in all creation there is nobody dearer to Allah than the prophet. As a matter of fact Allah created all things for the sake of him only. So when the prophet will demand the prayer of goodness, then it is must for us to demand goodness from the pious persons by kissing their hands.”

Afterward, he said “ When the prophet used to walk in the way, then if he will find any old person there then he will not move forward than those people. Because the prophet used to respect them very much because of their white hairs. When that old person used to kiss his hand, then the prophet used to kiss his hand first.”

Afterward, he said “ Once one young man was going into the lane who was in the condition of intoxication and when he saw Abu Ben Adham was coming there, then he put his head on his legs with great respect and reverence and he kissed his hands. And in that night that young man saw him in his dream that he was walking in the paradise.Then he was surprised in this matter that he was such a great sinner but how he got such a grace.? Then he heard the divine call in which it was said that it is a fact in this matter. Because you have kissed today my friend’s hand. So for this reason you have been forgiven. When he was waking up and he went into the service of Khaja Saheb and he was repenting.

Afterward, he said, “ If there grace of Allah will be available then many thousand sinners will be forgiven for a sake of little mercy of Allah and they will be free from the hell.”

Afterward, he said " When the people will shake their hands, then there will be many thousand mercies of Allah will fall there. When they will done kissing of the hands, then all mercies will befall upon them.

Afterward, he said " Oh: Darwesh, it is available in the mysticism that the people of mysticism in the mosques used to wait for the persons who should visit them so that they can kiss the hands of the visitors. Whether they will be engaged in the reading of the Quran or in the invocation."

The fulfillment of the needs of the needy persons

Afterward, he said " When Khaja Junaid of Baghdad used to sit on the prayer mat and he was engaged in the invocation when if there will be any visitor comes then he will leave his invocation of Allah and he used to talk with the visitor and while talking with him he uses to fulfil his requirements from his side. When that person left from there, then he will use to engage in the recitation of the Quran again."

Afterward, he said " It is right for the pious persons sitting on the prayer mats, then they should busy in reading of the Quran. If there will be any visitor there, then they should leave the reading of the Quran and engage with the visitor. Because, as per the religion of mysticism, it is better to redress the needs of the persons and is better than daily recitals and repeating of the incantation. It is fact that the reward of the fulfillment of the needs of the needy person is equal of the one year's worship."

Afterward, he said " One day Abu Saeed said he went to visit one pious person in Makkah for some of his needs. At that time that pious person was engaged in his worship schedule. So he comes back from there un-successful in this matter. When he was

present at the meeting place of the prophet, he was sad and in the condition of grief. The prophet could able to know in this matter by the light of his prophet-hood and he was asked " Why he is sad.?" He told him " He went to see one pious person for the fulfillment of his needs with him, but he was engaged in his daily recitals. So for this reason he was returned back unsuccessful from his place." The prophet said " It is a right for him to be engaged in the work of redress of the needy persons. As per requirement of justice, he should leave his work of daily recitals and should redress the needs of the other persons and upon fulfillment of another person's needs, then again he should be engaged in his work of recitals."

Afterward, he said " Oh: Darwish, when Khaja Shibly used to busy in the reading of the Quran and at that time if there will be any visitor, will come there, then he used to stand and kiss his hand and used to talk with him. Till he's sitting there he used to talk with him. When he will leave from there, then again, he used to engage in the invocation."

Afterward, he said " Khaja Muhib said that how is such heart when the empyrean of Allah when comes to his door for some important work, but he will not engage to fulfillment of the needs in this matter." Here he refers empyrean as the heart of the person. Because it is said in the saying of the prophet " The heart of a Muslim person is the empyrean of Allah."

Afterward, he said, " Once Sultan Nasiruddin went towards Multan then he reached Ajodhan to visit me there and he upon fulfilling of the condition of the service then he was returned back from there."

The good devotion of Sufi persons

Afterward, he said " When he was upset and worried with coming and going of the persons so for this reason and he wants

to enter into loneliness. Then there was thought came into my mind that it was not the practice of the masters of Chisti chain. But it was their practice to shake their hands with every person. So he was used to sit on the roof and used to stretch his hands from there and for this reason the people who pass from there used to kiss my hands and shake my hands and go from there. Due to the very much crowd and for this reason there will torn ten shirts everyday and the people used to collect the pieces of the shirt as felicity. So I was surprised in this matter for their good devotion. So see how they possess the confirm faith. When upon coming back from the Friday prayer he was used to upset with the large crowd. So one day one of the servant who used to spread my bedding and palm leaf mat pulled my leg to kiss it which was not looked me good for this reason. So that servant told me, " Oh : Sheikh Farid is thankful to Allah as there many 100,000 peoples are there who are desirous of kissing your feet. So I like his talk in this matter."

Afterward, he said, " One who is popular in the court of Allah, then such person is also popular in the mankind."

Afterward, he said " Once he was heard by Khaja Qutubuddin Bakhtiar that he was circumambulation with one pious person Kaaba in Makkah there. At that time, one more person came there and said Salam to that pious person and he began talking with him. So he was surprised in this matter as it is not good to talk with him there.He immediately addressed me and he said: " He heard that the prophet was doing like this and once he did the same."

Afterward, he said " He was used to visiting his master once in a week or after a two week period. But against this Sheikh Badruddin Ghaznavi and other disciples used to present in his service always. When the time of the death of my master was near

then at that time one pious person was much interested to become his successor. But at the time of his death, he told that the following things to be given to Farid.

1. The staff
2. The wooden sandals
3. The dress

In short, in the night when he was going to die and on that night I have seen an in dream in Hansi that he is taking to the court of Allah. So in the morning he was starting from Hansi and he was reached to Delhi within the period of four days. Qazi Hameeduddin Nagori was given me the staff, the wooden sandals and the dress. So upon praying two Rakat of thanks prayer, I wore the above things of my master and I was staying in the house of the master for a period of three days in Delhi.From Delhi I was started toward Hansi. The reason for leaving from Hansi is that from Ajodhan one person named as Sirhanga came from there to visit him. He was visiting the shrine building three times, but he was not permitted to enter into the building by the guard. When he was come out of the building, then he put his head on his legs and began weeping there. So I asked Sirhanga why did you weep.? He said " Your visit was easy in Hansi but it was becoming difficult in Ajodhan." At that time I told my friends I will go to Hansi. They told me your master Khaja Qutubuddin was, asked him to stay in Delhi. So why you are leaving from here. I told them " The grace of Khaja Saheb is available equally in the city as well in the jungle. "

Afterward, he said " The reason of this event is that kissing of the pious persons is good in all conditions. So that from the kissing of some person there will be available salvation in this matter."

When Sheikh of Islam has ended these benefits, then Khaja Saheb went inside of the house so, for this reason, all persons left from the meeting place.

17.
The group, which used to engage in the invocation of Allah

Today I was sanctified to touch the feet of the Sheikh then at that time in the meeting place Sheikh Baderuddin Ghaznavi, Moulana Nizamuddin Badayuni, Maulana Yahiah Sheikh, Jamaluddin Hansavi, Moulana Yahiah Gharib, Sheikh Burhanuddin Hansavi, and some other Darwesh were present there in the service of the Sheikh of Islam. The discussion was about the group which used to engage in the invocation of Allah was in progress. He said with his holy tongue, " Oh: Darwesh as per the religion of Sufism and as per mysticism that person will not become Sufi and mystic unless he will not engage himself in the invocation of Allah. Because he do not know at the moment when he will be away from the invocation of Allah, then that time what graces will be taken out of him. So it is good to be engaged in the invocation of Allah as for as for as possible.

Afterward, he said, " One who will always drown in the invocation of Allah, then if there will be a sword on his head, but he did not know in this matter."

Afterward, he said " Once somebody was requested with a Derwish when he will engage in the invocation of Allah, then he should pray in his favour. He said, " Alas: at that moment of invocation of Allah, if your thought will come into his mind then he should away from the invocation of Allah."

Afterward, he said " When Junaid of Baghdad will be used to engage in the invocation of Allah, then he will be drowned in

it and he was used to be in such condition for a period one year and also for two years and he did not aware of his condition in this matter."

Afterward, he said " Once Sheikh Moinuddin Chistii was engaging in the invocation of Allah, then at that time the world of the calamities were present in his service and said the calamities will fall down on the mankind. At that time one of his disciples came there and said him, " The ruler of the city want to expel him from the city." So Khaja Saheb asked him " Where is he.?" The disciple said " He went on the hunt." Then Khaja Saheb said " He was made a mistake. If he will reach safely and securely, then it will be a matter of surprise." When Khaja Saheb said these worlds then immediately it came a news that the ruler was falling down from the horse and died."

Afterward, he said " When the person of condition used to be engaged in the invocation, then the grace and problem both will present in his service. So if there will be difficulty in the fate of the person then he will given the difficulty. So oh: Darwesh that person is the wise one who will not disturb when they will engage in the invocation. Because nobody knows what will be said by the holy tongue in that condition."

Afterward, he said " When Khaja Bakhtiar Kaki used to engage very much in the invocation during his time and when the condition will be exceeded, then he was used to become unconscious for one day and one night on the prayer mat and then he will not able to know his condition in this matter."

Afterward, he said, " The people of mysticism think that heart alive, which will be engaged in the invocation of Allah and so one should not be away even for a moment from the invocation of Allah in this matter."

The careless is not alive, and also, he is dead

Afterward, he said " Once one pious person was left invocation of Allah so for this reason in that city a call was heard that so and so Sufi person was no more in the world. But when the people of the city visited his house and they find that that Sufi person is living in the house." When the people were going back from him then he called all of them and he said " Actually that call was correct. Because he was used to engage always in invocation of Allah. But he was left the invocation of Allah for some moment, so for this reason that called was heard that so and so Sufi person died."

Afterward, he said " The hearts of those persons are dead which are not engaged in the invocation of Allah. Because the people of mysticism think that the heart which is away from the invocation of Allah is as dead. Their saying is that the heart which is living will not be away from the invocation of Allah."

The attack of Ibn Maljam on Ali Ibn Abi Taleb (R.A.)

It is said that when unfortunate Ibn Maljam was promised to kill Ali bin Abi Taleb (R.A.) so everybody told him that like you if there will be many thousand persons could not kill him. Yes, you can kill him if he will be engaged in the prayer or he will be in the invocation. Because in that condition he will be drowned in the invocation in such situation that he will not able to know little about his condition. One day he was engaged in the prayer and he was drowned in the invocation in such condition that he could not able to know his own condition due to his high level of worship of Allah. The unfortunate Ibn Maljam came there with a sword in his hand and attacked him from the right side and injured his stomach. When he was finished his prayer, then he finds himself in the blood and asked what is the condition.? Somebody told him, " When was engaged in the prayer, then Abdul Rahman

Ibn Malajam was attacked with the sword on him." He said " Thanks to Allah, he attacked me at such a time when he was engaged in the invocation so he could not able to know about his condition in this matter."

Afterward, he said " Once he saw one pious person in Lahore when he used to start his invocation, then he will go bazaar and sit in the hot oven in which breads are not being prepared there and after a long time he used to return back from there and there will be no mark of fire burnt was not found on his body."

When Shaikh of Islam has ended these benefits, then Khaja Saheb went inside of the house so, for this reason, all persons left from the meeting place.

18.
The service of Ulma (theologians) and Mashaiq (learned persons)

Today I was sanctified to touch the feet of the Sheikh and at that time in the meeting place Sheikh Baderuddin Ghaznavi Moulana Nizamuddin Badayuni, Jamaluddin Hansavi and some other Darwesh persons were present there in the service of the Sheikh of Islam. The discussion was progress about the service of Ulma (theologian) and Mashaiq (learned persons). He said with holy tongue that the prophet said " One who love the knowledge and Ulma (theologians) and Mashaiq (learned persons), then there will be no sin will be recorded for him."

Afterward, he said " Their true love is as follows. If their love is true then they will follow them. And they will be away from bad deeds. And then their condition will become like this so no sins will be recorded in their deeds."

A slap of Hazrat Khaja Qutubuddin Kaki

Afterward, he said " Once one person was starting his journey to Delhi so that he will see Khaja Qutubuddin Kaki and repent there. During his journey, one prostitute woman also accompanied with him and she wanted that she should have established her relationship with that man at any cost. But that man's intention was true. So he did not have any interest in that woman. At last at one place both of them have boarded in one camel's saddle and that woman sat near that man and in between them there was no veil available there. It may happen when that man talked or his hand was approached towards her so for this reason he was seen that a man came there and slapped him and told him you are going to see such a pious person for repentance and doing such an action there.So for this reason that man could not see that woman after this event. When he reached in the service of Khwaja Qutubuddin Kaki then he first told him that on that day Allah saved him greatly."

Afterward, he said " In this way one person was coming to see him at Ajodhan from Delhi with the intention to become his disciple. On the way, he wanted to interfere with one woman. At that time, one hand was appearing there by the invisible source and slapped him and told him you are going to become a disciple and you are doing such an action there."

In short when he came to see me in Ajohdan then I told him " See how Allah saved you greatly."

Afterward, he said " The friendship of Ulma and Mashaiq (learned persons) is the friendship of the prophet of Allah. So oh: Darwesh if any person who do the service of Ulama (theologian) and Mashaiq (learned persons) for a period of seven days sincerely, then he will become like a man who have done the worship of Allah for a period of 7,000 years."

Afterward, he said " The Satan used to deceive and defraud, but he could cannot deceive and mislead Ulma (theologians) and Mashaiq (learned persons). Because there is nothing greater than the friendship of the Ulma and Mashaiq."

Afterward, he said, " In the heart if there is the love of Ulama and Mashaiq is there, then his sins will be burnt down with one particle of the love of them."

Afterward, he said " The learned (Ulma) persons are the successors of the prophets and Mashaiq are pious persons of Allah. If there will be no grace of Mashaiq and Ulma in the world, then there will be ill-luck of deeds of the people every day and there will be a fall of 1000 calamities in the world. So oh : Darwesh the prophet was pride on these groups of his nation which are called Ulma and Mashaiq person because they are the pillars of the religion of Islam. So one who follow them, then they will be free from the punishment on the day of judgment.

The excellence of Alim (theologians) over Abid (worshippers)

Afterward, he said " It is available in the saying of the prophet that one Alim Fakhia (theologian and jurist) is better than 1000 Abid (worshipper) persons. The worship of one day of Alim (theologian) is better than the worship of Abid (worshipper) for a period of 40 years.

Afterward, " He said when Alim (theologian) or Sheikh is dying, then all things which are available in the sky and the world are presented before him. Because the lives of the people of the world are dependent upon the lives if Uma and Mashaiq. There is 1000 regrets for that city in which there are not available any Ulma and Mashiq.

Afterward, he said, " When calamities befall from the sky, then it will be less effective in that city in which Uma and Mashaiq live there."

When Sheikh of Islam has ended these benefits, then Khaja Saheb went inside of the house and he was engaged in the recitation of the holy Quran, so for this reason, this well-wishers and all other persons left from the meeting place.

19.
The scarcity of the rainfall

Today I was sanctified to touch the feet of the Sheikh and at that time in the meeting place Moulana Nizamuddin Badayuni, Maulana Badruddin Ghaznavi, Jamaluddin Hansavi and some other Darwesh persons were present there in the service of the Sheikh of Islam. He said with his tongue that " The scarcity of the rainfall is due to the reaction of the misdeeds of the people."

Afterward, he said "If such condition will prevail, then he should give charity in this matter, and they should engage in the worship and prayers to Allah. So that due to the blessing of their worship and prayers there will be rainfall from the sky. Once it was happened that due to the scarcity of the rainfall the fields of the crops were damaged and the people began dying for this reason. So all people gathered in the service Zanon of Egypt and requested him to pray for the rainfall. He told them to gather in the mosque and when the people gather there, then he stood on the pulpit and he was reciting the supplication for the rainfall and he was looking at the sky and he said " Oh : Lord, if there is someone's foot is blessed there in the gathering, then sends the rainfall." Upon saying these words of Khaja Saheb, suddenly the heavy rainfall was started there and which was not stopped till seven days."

The rainfall is due to the prayer of pious persons

Afterward, he said " Once there was scarcity of water in Delhi city. The people requested Nizamuddin Abul Moid for the rainfall. So he stood on the pulpit and recited the supplication of the rainfall and he was looking at the sky and he said oh :Lord, if you will not send the rainfall then he will not live with the population and he will go to the jungle and he will reside there. Upon saying this he was getting down from the pulpit, then there such a great rainfall was stated that there was not limited to it."

Afterward, when he met Khwaja Qutubuddin then Khaja Saheb told him " We were proud of our devotion with you that you are close to Allah but why you have said that if there will no rainfall then you will not live in the populated area and go and live in the jungle area." Sheikh Saheb told me that he knows well that surely the rainfall will be there." Khaja Saheb asked him how he did know in this matter.?" He said " Once on the sitting on the floor near Sultan Shamuddin there was arguments between me and Syed Nooruddin Mubark and I said such things to him with which he was angered with me in this matter. When the people requested me for the supplication of the rainfall then I went to the mausoleum of Syed Saheb and said there " You are angry with me and the people are requesting me to pray for the rainfall and if you comprise with me then I will pray on this matter otherwise I will not pray for the rainfall. And he heard the call that there is comprise in this matter so go and pray for the rainfall."

Afterward, he said " Oh: Derwish, once there was starvation in Basra city and there was no rainfall there.The people gathered there and requested Hasan of Basra for the supplication of rainfall and if he will pray then surely there will be rainfall. When there is very much pressure on him, then he asked all of them to gather in the grand mosque in Basra city."

So Khaja Saheb after the Friday prayer, stood on the pulpit and recited the supplication of rainfall there. He brought turban and robe in the sleeve and he took out these things to the pulpit and prayed to Allah and he said due to the dignity of this dress which was touched by the prophet of Allah send the rainfall. Still, he has not completed his prayer, then heavy rainfall started and there was such rainfall that which was not stopped for a period of seven days in Basra city."

Afterward, he said " There was severe starvation in Delhi city so, for this reason, all Mashaiq (learned persons) and all people left for the city and went into the field for the supplication of the rainfall. Sheikh Nizamuddin stood on the pulpit and recited the supplication of rainfall and he was taken one cloth from his sleeve and he was looking at the sky and said something by his lips so then the rainfall was started there and afterward it was continued heavy rainfall. When Sheikh Saheb was returned back to his house, then he was asked about the cloth. He said, "It was the edge of the shirt of his mother."

Afterward, he said, " In the city where there is no rainfall then verse Duqan from holy Quran should be recited during the night time."

When the Sheikh of Islam has ended these benefits, then he was engaged in the worship of Allah so, for this reason, I and all other persons left from the meeting place.

20.
The miracles and revelations

Today I was sanctified to touch the feet of the Sheikh and at that time at the meeting place Moulana Suhabuddin Bukhari and some other Darwesh were present there in the service of the

Sheikh of Islam. The discussion about the miracles and revelations, was in progress. He said with his holy tongue "As the miracles of the prophets is reality and in the same way miracles of the holy persons are also truth." As per requirement of the religion of mysticism, it is not good to disclose miracles. It is written in the books that Allah made obligation for the holy persons for not to disclose their miracles in the same it is made obligation for the holy prophets of Allah to show their miracles to the mankind. In short, if one who will show his miracle, then he will become a person who is not following an obligatory thing.

The stages of the mystical

Afterward, he said " Our masters of Chistia chain have shown us 15 grades of mysticism. Among them, its fifth grade is miracles and revelations. If during this grade if the mystic person will do revelation, then it is not legal. The mystics should pass 15 grades then he should do revelation in this matter.

Afterward, he said " Khaja Qutubuddin was asked how the people should know that any person is made progress and he is perfect in the stages of mysticism and he was completed all grades." He said " If he would blow on the dead body, then the dead body will become alive by the order of Allah, then understand in this matter that such person was reached at the height of the perfection."

Afterward, he said " When Khaja Qutubuddin was explaining these benefits, then at that time one old woman came there by weeping and she said Salam to him and she said that she had one son who was innocent and to whom the king was hanged him on the cross. Upon hearing this he was standing with his staff along with his friends and he went outside of the shrine building. The old woman was walking ahead of all of them. When he reached near the dead body of the boy when many persons of Hindu and

Muslim were there in the gathering around the boy's corpse. Then Khaja Saheb prayed Allah and he said " Oh: Lord, if the king was hanged him on the cross due to no guilty reason, then give him life again." Still Khaja Sahib's prayer was not completed then boys become alive and stood there and began walking. On that day many thousand Hindu persons were accepted the religion of Islam. Afterward, he said " Khaja Qutubuddin addressed his disciples that no person could not able to get position more than this which was available to the spiritual masters of the Chisti order of Sufism."

The excellence and piousness of mother of Khaja Farid Ganj Shaker

Afterward, he said " His mother was pious woman and her excellence was well known. Accordingly, once one thief entered the house and at that time all persons were sleeping there, but she was waking up there.When the thief could not able to go outside of the house, then he said if there are male members are there in the house and who are like his brother and his father.If there is a woman in the house and who is like his sister and mother and due to horror his sight is lost. So they should pray for his light of eyes, then he will promise that he will never involve in the robbery in his entire life. Upon, hearing this my mother prayed for the recovery of his eye sight so he got the light of his eyes and he left from the house. At the day break my mother did not disclose this event to anybody in this matter. In the morning time that the thief came there to his house along with his family members with a pot of buttermilk on his head and he was accepted into the religion of Islam and he repented of the work of theft.

The miracle of the prophet

Once the prophet and Abu Baker Siddiq (R.A.) went towards mountain side and where they find Abdullah bin Masood was grazing the goats there. The prophet was asked some milk from him, but he said to him that " He is a trustee so how he can give the milk to him.?" Abu Baker Siddiq (R.A.) said to him, " He is the prophet of Allah and myself is his friend. If you give some milk, then what will be happening to you.?" He a said "He is trustee and there is no permission in this matter to give milk." The prophet asked him to bring such a she-goat who did not give birth of goats. When it was brought then the prophet touched her back with his hand, then that she-goat was given very much milk that there was no limit to it.

Afterward, he said " It it known that she goat till her life used to give daily five liters of milk."

The miracles of the pious persons

Once he arrived in Ghazni as a traveler there. I have seen there one person in the cave and who was pious person and he was engaged in the worship of Allah there. I was entered into the cave and said Salam to him. He replied my Salam and asked me to sit there. After some time he told me, " Oh dear, he was in that cave for a period of 30 years in the worship of Allah and his sustenance is received there by an invisible source there. If he will get something, then he eats the same and if it is not available anything, then he will be thankful to Allah in this matter."

In short the prayer time came then he was joined with him and want to see how we will break the fast. There was a tree of dates was there near of that cave. So that pious person shakes that tree and ten dates were fallen down there. He was giving me five dates and he himself eat five dates. But there was no water available there. So he strikes his feet on the ground and one water spring was appearing there. When he was leaving from there, then he

was paid respect to him at that time he was given me five gold coins from the inside of his prayer mat."

Afterward, he said " Oh: Darwish once he and Sheikh Jalaluddin Tabrizi were reached to Badayun. One day we were sitting inside of the porch of the house, then one butter, milk seller while putting the pot on his head was passed from there and who was from village Musa, and that village people were well known for theft and robbery."

In short when he looked at the face of Sheikh Jalaluddin then there was effected in his heart. When Sheikh Jalauddin looked at him, then he said that " There are such brave persons are there in the religion of Islam and he becomes immediately Muslim on the spot. He was given his name as Ali. He becomes Muslim and brought 100,000 Jetil local currency of India and given to him. Sheikh Saheb accepted that amount and asked him to keep with him and asked him to spend the amount as per his advice. From that amount he used to give some amount to the needy persons. From that amount he will use give to needy person 40 0r 50 Jetil or some, less or more than these amounts, but every person will be paid not less than 5 Jitil. When one Jitil was left, then Ali thought now Sheikh will ask him to pay 5 Jitil. So from where he will bring 4 more Jitil. When he was thinking like this one beggar came there and asked for help to him. He asked him to pay one Jitil. So that person was surprised in this matter. When Sheikh was leaving from that place Ali then wants to accompany with him. So he told him to go back. Sheikh tried his best and convinced him in this matter. But he requested him greatly. But at last Sheikh told to go back there is reason in it because this city is in your favour and when Sheikh was left from that city Ali came back to his place."

When Sheikh of Islam has ended these benefits and he went inside of his house so, for this reason, I and all other persons left from the meeting place.

21.
The respect of the spiritual master

Today I was sanctified to touch the feet of Khaja Saheb and at the meeting place Moulana Yahiah Gharib, Moulana Nizamuddin Badayuni, Sheikh Jamaluddin Hansavi, Sheikh Burhanuddin Hansvi and some other Darwesh persons were present there in the service of the Sheikh of Islam. There was a discussion about the respect of the spiritual master was in progress. He said with his holy tongue " Oh: Darwesh, the disciple should obey the order of the master willingly."

At the situation, he said "Once Khaja Qutubuddin was asked what extend are the rights of the master on his disciple.? He said, " If he will carry his master on his head for his entire life during the journey on the way of Hajj pilgrimage then he will not fulfil his rights."

Afterward, he said " He was with Khaja Moinuddin for a period of 20 years during the journey and stay period. Once we have reached a jungle in which even the birds could not enter there. We have wandered in that jungle for a period of 3 days. I heard that there is a mountain near that jungle in which one pious person used to live there. At that place he was giving me two hot breads from inside of his prayer mat and he asked me to go and convey his Salam to him and give the breads to that pious person.When I have placed the breads before the pious person and conveyed Salam to him. Then that pious person gave me one bread and he kept one bread at the time for his breaking of the

fast.He was given me four dates from the prayer mat and he told me to give these dates to Sheikh Moinuddin. When Sheikh Moinuddin saw those dates, then he was very happy and he said " Oh : Darwesh the order of the spiritual master is just like the order of the prophet. So one who obeys the order of the master then he is obeying the order of the prophet of Allah."

Afterward, he said with his holy tongue that the prophet of Allah says " There will be two comforts which will be available to the fast, keeping person one is at the time of the fast breaking and another at the time of sighting of Allah."

When the fast, keeping person will complete the fast, then he will get these two comforts. Due to thanks to Allah, he was fulfilled this obedience so he was expected these two graces for him.

Afterward, he said " Oh: Darwesh there is a reward for every obedience and reward for the fast, keeping is a sighting of Allah. In this way, the fast, keeping a person will be happy at the time of the breaking of the fast and, in the same way, he will be also happy for expecting the sight of Allah."

When Sheikh of Islam has ended these benefits and he put his head down in meditation and he was in that condition for some time and then he stood and was engaged with the condition of the surprise so, for this reason, I and all other persons left from the meeting place.

22.
The grief and misery

Today I sanctified to touch the feet of the Sheikh and in the meeting Moulana Bahauddin Gharib, Moulana Nizamuddin

Badayuni, Sheikh Jamaluddin Hansavi and some other Darwesh persons were present there in the service of the Sheikh of Islam. There was discussion about the grief and misery were in progress. He said with his holy tongue " Oh: Darwesh when there will be a fall of grief and misery on the man then he should think that why and from where it was falling upon him. So he should take warning from it. One who will be in the condition of obedience, then he will not face any kind of grief and misery condition. For this reason not only the rope for him is made, large, but also, he will be kept safe from such things which will cause him disrespect and disregard."

Afterward, he said Ayesha Siddiqa (R.A.) said " If there will be thorn be thrust at her feet, then she will come to know the reason of it."

So when there will blame upon her than she was told in her hymns to Allah " Oh: Lord, I know why there was blame upon her.Because the prophet of Allah used to claim of Your love but he had some of his nature of the inclination with her. So for this reason, there was blame upon her."

The benefits of patience on the misery

Afterward, he said " Oh: Darwesh those who will be patience on the misery then Allah will put an end their sins. "

Then he said " Pain and problems are good things which clear the sins of the mankind. The thing which will clear the mankind is problem.

Afterward, he said felicity is an expiation of the sins.

Upon this he said " He was heard by Khaja Qutubuddin that once he was present in the service of Khaja Moinuddin Chisty, and he was seen that there was a decline in his health but he was not seen praying for his health. But he was used to pray " Oh : Lord, where there is pain and misery, then send them to the life

of Moinuddin.On one occasion Khaja Qutubuddin told him " How you will pray that and ask to involve in severe grief and misery upon you.He said " One who prays like that then think it's a sign of his correct faith. Then he will be free from the sins and he will become like a person who have just born from the womb of his mother."

Afterwards he said " It was the practice of Rabia of Basra that she used to desire and wish for illness and pains for her and on the day when if there be no fever type misery, then she will pray with Allah " Oh: Lord You may have forgotten this old woman and not sent down misery on her."

Afterwards he said " When Junaid of Baghdad will suffer from fever, pain or problem, then he used to perform the prayer of thanks of 1000 Rakat every day."

Afterwards he said " When the time of recovery of health of prophet Ayub (A.S.) was there, then one insect was falling down from his body to the earth but he collected the insect and put on his body. So it stings him so he was made a slogan and he was fallen on the earth. At that time angel Gabriel came there and said it is the command of Allah for that insect to fall on the earth. But due to disobedience to the order of Allah you have collected the insect from the earth and put it on your body. So one who will do disobedience, then he will be punished in this way."

Afterwards, he said " Oh: Darwish once he was in the service of Khaja Qutubuddin Kaki and at that time Sultan Shamsuddin sent his minister there and he requested him for the health of the king. When the minister came there and requested for the health of the king then Khaja Saheb asked the persons in the meeting to recite a verse of Fatiha sincerely for the health of the king. When the persons recited the verse of Fatiha then the Sheikh told the minister " To go the king became healthy." But the illness

is signifying of the perfection of Eman (faith) and due to this reason the sins will be forgiven by Allah.

When the Sheikh of Islam was ended these benefits and he wept and he said " Oh : Darwesh on this way the lovers made the pain and calamities as their food. When there will no fall of calamity on them, then they will mourn in this matter. Because on that day, their friend did not remember and ignored them. If he will not ignore them, then surely he will be remembered them and involve them in some illness or calamity. Whenever he will face pain or calamities then he will use to perform the prayer of thanks of 1000 Rakat. In this way, such thanks will be shown to the friend for remembering him. So oh : Darwesh on the way of love such person is truly one who desires very much for the pain and calamities because the pain and misery are always a source of the light and secrets of Allah."

Afterward, he said " Oh : Darwish Khaja Mansour Hallaj was in suffering from fever for a period of one year and during this period, nobody has not seen him decreasing his sincerity of worship of the Allah. But he was increasing his worship in that condition of illness.

Afterward, he said " Oh: Darwesh the people of mystics wrote that pain, problems and calamities are like sweet to the persons of love which are distributed among the children at the time of happiness so that they should feel happy in this matter."

So if there will be no grace in the pain and misery, then prophet Adam (A.S.) will not accept both of them. If in grief and sorrow there will no very much comfort, then prophet Ayub (A.S.) will not do patience. If there will no shock and fondness in misery and calamities then prophet David (A.S.) will not desire them and will not do endeavours in them. So while considering these matters the prophets, pious persons and the lovers wished very much for the

misery and calamity. One who does not have pain in this world, then he will not become successful in this matter."

Afterward, he said " Oh : Darwesh when the Sheikh of Islam said these words with his holy tongue, then he shut, tears from his eyes and he said " Oh : Darwesh person, we are travelers and we are sitting on the calamity and which is known as the world. Suddenly our capacity of life will be folded and our final place and destination is grave. Upon saying this he was standing and he was engaged in the condition of surprise."

During the period of 12 years the words which are heard from me with the Sheikh's holy tongue of literacy, secrets and symbols, are recorded in this collection. If the age will allow me for some time, then I will record the sayings of the Sheikh.

The End.

Fawaid Al-Fawad

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Hyderabad, India.

Preface

This is a very old book which was written by Amir Hasan Ala Sejzi about the speeches (Malfuzat) of the advice and discourses of his spiritual master Hazrat Khaja Nizamuddin Auliya and which was translated from Persian into Urdu language and the first time I was translating this book into English.

This translation of the most ancient and celebrated Persian old book on Sufi'ism will, I hope, be found useful not only to the number of students familiar with the subject at first hand but also by many readers.

In this book, it has five parts with a total of 188 Majalis (meetings). Fawaid Al-Fawad deserves to be classified as one of the classics of the didactic literature on Sufism.

This is a very lengthy book and it is available in five volumes and also it is very lengthy in Hasth Bahist series in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into

the mystic philosophy of Sufism and all these details of advice by the spiritual master Khaja Fariduddin Ganj Shaker are added in this book. And also in this book there are some great achievements which are not yet known to the general person are published in a very interesting style so, for this reason, the readers will find great interest and attention to this matter.

From the above facts and details, if the readers will start reading this book's first page and will not stop its reading till they will reach its last page as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 800 years ago.

Even though this is very lengthy book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign land so this book is lengthy one but it will present the ocean of knowledge and information for the guidance of people towards right path of Islam.

This book is edited and formatted as per the book Muslim saints and Mystics (Tadhkirtal Aliyah by Farid El-din Attar) and which is very famous in the Western world among the English knowing persons. So for this reason, there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are great search and demand for the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all

corners of the world as per tradition and practice of Allah's last prophet.

So Khaja Nizamuddin Auliya in brief, was a great Saint of his time in the Indian sub-continent and who did many great endeavours for the preaching and propagation of Islam in Delhi city upon becoming the caliph of Hazrat Khaja Farid Ganj Shaker and he did the endeavours for the Islamic mission with the hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this book from Urdu into English, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book Tadhikra Awliya (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

Fawaid Al-Fawad Part one

Khaja Sahib who is followed by the right path and conquered the hearts of the people and he is the mercy of the world and the king of the poor people, the helpers of needy persons and he is well known as Sheikh Nizamuddin Aulia, who is the leader of the Islamic law (Shariah) and a master of guidance and as well as a master of religion. And Allah, may give him a long life so that due to his personality and teachings all Muslims seek the favour of guidance from him. From the belief of latent and from the

treasure of preaching and his jewels of the invisible and doubtless flowers of guidance are collected in this book. Whatever I was hearing from with his holy tongue and which has been recorded in the same style of his wording or its meaning has been added in this book and in some writings are recorded as per my low level of knowledge. As due to the collection of speeches there will be a benefit to sympathetic persons so, for this reason, its book's name is given as Fawaid al-Fawad.

The discussion about Chast (mid-morning supererogatory) prayer and six prayers after evening prayer

On the Sunday of the 3rd Shaban month in the year 707 Hegira, this slave and sinner and well wisher Hasan Sajzi who is a collector of the speeches of the king of the sky and the owner of the lands and the great Sheikh and to whom I was able to kiss the feet of the king of higher status of the sky and the kingdom and at that time in the peerless eyes of Qutub (highest cadre in spiritual pivot) and of sun of the conscience I was getting respect and got from him the four end Turkey cap.

On that day, he said, " In the established prayers and prayer of Chast (mid-morning supererogatory prayer) and prayer of six Rakat after evening prayer and fasting on the days of Baiz (13, 14 and 15 dates of a lunar month) days to be observed as compulsory."

The Sheikh told with his holy tongue " The person who repents is equal with pious (Mutaqi) persons. Mutaqi is such person who did not commit any sin throughout his life and who did not drink liquor in his whole life. The penitent is such a person who had done sin and after that, he was repenting in this matter."

Afterward, he said " As per the Hadith (sayings of the prophet of Allah) the above two persons are equal. Hadith says "Altaib

Min Zombie Kaman la-Zambia Lahu" and its meaning and interpretation is that the person of the penitent is like that person who did not commit any sin."

Afterward, he said "That person, it means penitent who did sins and done disobedience and who has left disobedience and when he will do repentance and follow obedience so, then there will be pleasure in his obedience, so it is possible that one particle of obedience will burn his field of the disobedience."

After this for some time the discussion started about that some pious persons who used to keep themselves in hiding were started and but Allah will manifest them. He said " Khaja Abul Hasan Noori Noor Allah used to pray in his anthology of hymns " Elahi Estonia biladak bin ebadak " "Oh: Allah keeps his secret in his city in between the persons." He heard the divine call " Ya Aba Hasan al-Haq la yaster Shai." It means " Oh: Abul Hasan nothing will hide the reality and the reality will never allow you to live in hiding." Then he told one story that in Nagore area one pious person Hameeduddin was there and he was asked question that " Some Mashaiq (learned persons) when they used to live in the world and till then they were well known in the world and but when they leave from the world then nobody will call their names and some of them will become famous upon their death." He said, " Those who will try for fame in the world, then upon their death their names and fame will be no more in the world and those who will keep themselves hidden then they will become famous in the world after their deaths."

After this, there was the discussion about great learned persons started and he said " Their status will be more than Abdals (an order of saints). With his holy tongue, he said " One person visited the shrine building of Sheikh Abdul Qadir Jilani and he

found one person lying on the door and that person was in very bad condition and he was without his feet. That person requested the Shiekh to pray for him. He said “That person was done disrespect.” So he was asked “ What disrespect he was done?.” He said “ He is among Abdals (an order of saints) and yesterday this person and two other of his friends were flying in the air and when they reach near our shrine building, then one of his friends deflected from the shrine and due to respect he was flying from the right side and another person was flown from the left side, but he was flown from over our shrine building by doing disrespect and for this reason, he was falling down there. ”

On this occasion, he said “One time when Khaja Junaid of Baghdad was sitting is shrine building and at that time four persons of invisible came over there. They addressed one person among them “Where you will perform Eid (festival) prayer in the morning?” and he said, “ In Makkah.” And after that he asked the second person “ Where he will perform the Eid prayer in the morning? ” And he replied “ In Madina ” and he asked with the third person then he said “ In the Dome of rock” and he asked the fourth person and he said “ In Baghdad along with Khaja Sahib.” About fourth person he said as follows.

“Ante Azadham WA-ahem WA Afzlaham” and it means that “ He is great Zahid (ascetic), learned person and distinguished among all of them.”

After some time there was a discussion about purification was started, then he told with his holy tongue that “ The perfection of the man depends upon four things as follows.

1. Eating less
2. Talking less
3. Contact less with the people

4. Sleeping less

Then the discussion about ecstasy and Ijtihad (interpretation of Islamic law) was started so he was reciting two couplets of Persian poetry and its meaning is that " Being even though there is guidance from Allah, but a man should follow Ijtihad so that on the day judgment the record of the deeds will be not found in blackness."

Different issues

On Friday on 8th Shaban month in the year 707 Hegira after the prayer, I was blessed to kiss the feet of the Sheikh. There was one my slave and whose name was Maleh and I have freed him before the Sheikh for the devotion purpose. And he prayed in his favour, so at that time that slave put his head on the feet of the Sheikh and he was benefitted of the pledge. During that time, Khaja Saheb said " In this way there is no difference between master and slave. One who will come into the world of love truly, then his work will be done for him."

Then he said " In Ghazni there was used to live one master and who has one slave and his name was Zerak and who was very true and pious person. When the last time of the master was near then he asked the disciples who will be the successor after him and all of them said Zerak. That Peer (master) had four sons their names are as follows.

1.Eqtiar
2.Ajlad
3.Ahba
4.Ajala

Zirak told the master (Peer) " Oh: Sheikh your sons will not allow him to become your successor after you.? And sure there will be enmity of them with me". So Peer told him " To sit with

satisfaction. If they will fight with you then I will help you from their mischief.” So the Peer was passed away from the world, then Zirak was become the successor of that Peer. So the sons of the master started fighting with Zirak that being a slave of our father you have become the successor of our father. When the issue was surpassed its limit, then Zerak visited the mausoleum of the Sheikh and he said “ Oh: my master you have said if your sons will fight with me then you said you will remove evil from him. Now they want to do harm to me. So you have to fulfill your promise in this matter and upon saying this, he left from there.”

In those days, the infidels attacked Ghazni city so for this reason the people left for the city to fight with them. Those four sons were also among with those people and they were dying in the fighting. So now the respectful position was given to Zirak without any difficulty. That person, Maleh was pledging with the Sheikh so Sheikh told him to perform two Rakat so he asked him how to make the intention of two Rakat of prayer. He said, “ As it comprises negation of all deities save Allah.”

To become popular among general, persons

On the date 15th of Shaban month in the year 707 Hegira after the prayer the honour of kissing of the feet of the Sheikh was available to me. One mendicant came over and he sat there and went away. Khaja Sahib said for this reason for these people were able to get the chance of presence in the service of Sheikh Bahauddin Zakaria Multani. But in the presence of Sheikh of Islam Khaja Fariduddin all kinds of Darwesh persons and others, they're used to present in his service. He said among general, persons there are available some special persons. In this connection, he told one story that “ Sheikh Bahauddin used to travel very much. One time he went in one group of mendicants

and he sat in between them. The light was gathered there. When thinking, well carefully in this matter, then he was able to know that from one among them the light is coming out there. So he went to him and asked with him silently what he used to do with them.?" He replied, " You should able to know that there are special persons among general persons". In this connection, he told one story " One time one pious person asked about one group of persons in this matter. And see there that one person used to finish one Quran in two Rakat of prayers. So that pious was surprised in this matter. He said in his heart that in this group that person live and this kind of worship is really surprising. In this work, then how he will remain straight.? So when he was gone ahead of them and he came back in those people after a period ten years and he finds that person in the same position. Then he said, "Now he was able to know really that in the general, persons there will be available special persons."

The Discussion about fasting on Baize days (13th, 14th and 15th) and the prayer of Awabin (supererogatory prayer)

On Friday 22nd Shaban month in the year 707 Hegira after the prayer, the honour of kissing of the feet of the Sheikh was available to me. He was asked " In between Eisha prayer do you perform prayer of six prayers which you have asked me.? " Yes ", I said. After that, he was asked about fasting on Biaz days " Whether you keep it."? "Yes," I said. Then he was asked about Chast (supererogatory) prayer. Then I said, "Yes". Then he told about four Rakat of prayer, of the facility. On that day, the discussion was ended on this facility.

On Friday of the 5th Ramazan month in the year 707 Hegira before prayer, I obtained the benefit of kissing the master's feet. He was asked, " What is the reason of the usual practice of coming

before prayer.” I said that “ As Maulana Zahiruddin used to lead Tarawih (special night prayers in Ramazan month) prayer and in which he is reciting 3 parts of Quran daily in the prayer. So my desire for prayer behind him for 10 days continuously so that I can hear the complete Quran and get the reward of the Quran. If permission will be given, then I will come back after Friday prayer so that I can perform Tarawih prayer. ” He said “ Good”.

After that, he told this story relating to this occasion “ One night Sheikh Bahauddin Zakaria was addressed to the audience at the meeting who were present there and asked whether the persons among them are ready to perform two Rakat (one set of standing genuflexion and prostration in prayers) of prayer afterward and in every Rakat there will be finished one Quran. When from the meeting nobody was ready, then he himself became the leader and started praying and in the first Rakat he was finished reciting of one Quran and four parts of it and in the second Rakat he was recited only verse Iqlas and finished the prayer.”

Then, he said one more event that Sheikh Bahauddin Zakaria used to say “ Recital and prayers, etc., whatever he was heard but from those things one thing I could not able to do. That is, I heard that one pious person used to read one complete Quran from morning to the time of the sun rising. In this, I have tried my best, but I could not able to do this.”

He said one more event relating to the occasion “ One time Qazi Hameeduddin Nagori was circumambulating of Kaaba in Makkah and he was seeing one person there and he was following him and doing circumambulating behind him and he used to put his step where he will find the feet of that person. When that person comes to know this then he told that “ Why he is following

him in the manifest and if he wants to follow then he should follow him in the innermost.” Qazi Saheb asked him “ What he will do?. He said, “ He used to complete daily 700 times of recitation of Quran.” So he was surprised in this matter. So he thought it may pass meaning of the Quran in his heart and he was thinking it as reading. But that person turns towards him and told him “ He is reading the book word by word and not by thinking it.” When Khaja Sahib ended this story, then Aizuddin Ali Shah, who his special disciple questioned him, “ Is it that miracle.?.” He said, “ Yes, the thing which did not come into the wisdom and that thing is done only by a miracle.”

After that, the discussion about learning persons was commenced, and “ He said Sheikh Abul Khair used to say that whatever which was reached to him from the prophet of Allah about prayer and which he is all doing all such things. Even he was coming to know that once the prophet of Allah who was performing the prayer of the invert. So I went there and tied a rope to my feet and hang myself in the well by upside down and in this way I performed prayer. When this event was finished, then he was addressed me that the person who will reach on any position and which is possible in his best form of action. The grace of Allah will be available there, but there should be required endeavours from our side and which is the most necessary thing in this matter.”

The leaving of Tajrid (solitude)

On Friday of the fifth Shawwal month in the year 707 Hegira, I was blessed with the kissing of the feet of the Sheikh was available to me and at that time the discussion about leaving of the solitude was started and he said one Dervish who was poor and an indigent was walking while holding his stomach due to

starvation. Khaja Mohammed Patwa who is my friend who put before him one Dang (coin) and he said him, “ He ate garlic drugs today so he is not in need of any Dang. So I he did not in need of that Dang.” Afterward, Khaja Sahib was coming to know his condition of starvation and he was surprised in this matter. He said “ Oh: what is his power of content and patient?.”

In this situation, he said, “ About content and be tempted from other than Allah and in this connection he said once one pious person Sheikh Ali when he was sewing his saintly dress and his feet were stretched there and he was putting the dress on them and doing stitching work and during that time he was told that caliph of place is coming there but he did not care in this matter and he was sitting there in his working condition and he said to let him come there. The caliph came there and said Salam to him and he sat there and Sheikh replied his Salam. The guard, which was with the caliph told Darwish to fold his foot, but Sheikh did not care a little in this matter. So the guard told two, three times. So the caliph was returning back from there at that time Sheikh caught one hand of the guard and one hand of the caliph and told them “ I have folded my hands, so which is legal for me so if my foot will not be folded and it means I do not have greedy from you and I do not take anything from you so as a matter of fact I have folded my hands. So for this reason, if do not stretch my foot, then there is no harm in this matter.”

Then a discussion about the rule of mysticism was started and he said “ One person came in the presence of Sheikh Ajal Shirazi and he became his disciple and he was waiting for any instruction from him that he will show him about prayer or recital. But Khaja Sahib told him ‘” Do, not like such thing for others which you did not think such thing for yourself and did like for yourself and

desire for such thing for yourself which you desire such thing from others.”

Long after he was presented in the presence of his Sheikh and he told him “ He was becoming his disciple on the such and such day and he was desired to get from you about prayers and recital but you have not instructed me in this matter. And now he was desirous of the things from you. Khaja Sahib told him “ On that day I told you to like such thing for yourself which you like the same thing for others and desire for yourself the same thing which expects from others. But you have not remembered the first lesson so how I will give you another lesson for you.?”

Afterward, he told this event that one pious person used to say that prayer, fasting, recitals, recitation are just like are in a place of spices. But the real thing is meat in the cauldron, but when there will no meat, then what is the use of spices there.? When he was asked, he used to tell this number of times, but he did not explain in this matter. ? Then he said “ Meat is like leaving the world and that prayer, fasting, recitals, glorification are like spices. That man should leave the world and do not have a relation with anything. Whether in its prayer and fasting, etc. are there find or not and there should be no fear in it. But when there will friendship of the world in the heart, then there will not benefit at all for recital and recitation.”

After this Khaja Sahib with his holy tongue said “ If we put ghee, chilies, spices in the cauldron and only while pouring water into it and cooked stew and then it is called ‘Shurba Hai Zur’ it means it is called false stew. Because real stew is that which is prepared with the meat, whether there is available spices are not in it.”

Leaving of the world

Afterward the discussion by leaving of the friendship of the world was started with his holy tongue. He said " The meaning of leaving of the world is not that the man should be in naked condition and sit in a loincloth, but the meaning of leaving in the world is that to wear dresses and eat food, but whatever he will get then he should not incline to it and do not have to keep his heart in it."

The rules of Tasawuf (mysticism)

On the Wednesday in the month of Shawwal in the year 707 Hegira, gotten the blessing of the kissing of the feet of the Sheikh available to me and at that time the discussion about rules of Taswauf (mysticism) and sayings of Mashaiq (learned) persons and about their details and reformation were started. He was told with his holy tongue " Sheikh Jamaluddin Bustami was well known about the customs and manners of the Sheikh of Islam Dasan. And thus that the jug which he used and it has four ends so that it can behold from four sides. There was a pious person and who told him "This jug is called Luqmani jug." So Sheikh Jamaluddin asked him "Why it is so.?" And he said "There was one pious person Sheikh Luqman Kharafsi and whose qualities are uncountable and once his Friday prayer or any Islamic work was left, then all leaders of the city came to visit him for his accountability in this matter and he was told that all leaders of the city have come there to have discussed with him." The Sheikh asked "Whether they are coming to see him by their conveniences or coming on foot.? " And he was informed that they are coming of conveniences. At that time, he was sitting on the wall and he told wall to walk with the order of Allah and immediately the wall started moving. The purpose in it was that once Sheikh Luqman asked his disciple to bring water jug for him and he brought it and

given to him, but there was no handle on it to hold it. So Sheikh told the jug should be like that it should have some handles to hold the jug. So the disciple prepared one handle for the jug and was given to the Sheikh and he told him you are holding its end so where he should hold it.? Then disciple was made two ends water jug and he was given the jug to the Sheikh by holding one end and the other end was before the Sheikh. Then Sheikh told him two ends are before your side so how he can hold the water jug so go and prepared the jug with three ends. The disciple made water jug of three ends and held the two ends in his hand and third he kept toward his chest so Sheikh smiled and told him go and make four ends and he brought four ends water jug. So for this reason, this kind of water jug is called Luqmani water jug.

The discussion in the presence of the leader (Imam) in prayer

On Friday 26th Shawwal month in the year 707 Hegira, I was blessed of kissing of the feet of the Sheikh and at that time discussion about prayer, the leader (Imam) and followers (prayers) was in progress. He told “The state of presence is that whatever follower in prayer read in the prayers, then he should think about its meaning in his heart. Afterward, he said Sheikh Bahauddin Zakaria has one of his disciples and whose name was Hasan Afghan and who was a person of Vilayat (saintliness) and a very pious person. So Sheikh Bahauddin used to say “ If on the day of judgment he will be asked by Allah what he was brought there?.Then I will reply that I brought Hasan Afghan from the world.” Once this Hasan Afghan was passing from the lane and was entered in the mosque and Muazzin (one who shouts the call to prayer) announced the prayer call and he also called Takbir (announce initiation of congregational prayers) for the prayer and there he was become an Imam (leader) in the mosque and others

were became his followers and Khaja Hasan was follow him. When people left of the mosque after performing the prayer so he asked with Imam (leader) silently that "When you have started your prayer, then he was with him and you have reached in Delhi from here you have purchased slaves from there and reached back here. I am following you and wandering behind you here and there and after this, you took your slaves and went to Khurasan. At last say, yourself is this called prayer.?"

Afterward, he was explaining about piousness he told " Once he went to one village and where one mosque was built and Khaja Hasan went to that village and he told the people to keep the arch in another direction because Qibla (direction in which Muslims turn in prayer) is in that direction." There was one wise person was there in that village and who fight with him in this matter and that person told him that Qibla is in another direction. At last, after some time fighting with the wise person, Khaja Hasan told him to see in the direction which he is showing. When that the wise person saw in that direction carefully and he has shown him holy Kaaba. Afterward, he told about the condition of that person is that he is a un-educated person. The people used to bring before him tablet or paper on which they will write of some prose, poetry, Arabic and Persian lines and in those lines there will be written one line of the Quran then people asked him to find the line of the Quran.? And which he used to find that line of the Quran. The people used to ask him you are a un-educated person then how he will distinguish in this matter. He used to say in those lines and in the line of the Quran, he will find the light of religion and which is not found in other lines."

Then a discussion about engrossment in prayer was started so he was told with his holy tongue " In Delhi one Khaja Karim

used to live there before you and at last when he left the world and he became a great pious person. He used to say that many times that till his grave will be available in Delhi then no infidel got control of it."

Attention in the prayer

He said about attention at the prayer time. One day he was busy in the Maghrib (sunset) prayer at the gate of Kamal. And at that time, there was a disturbance of people of Mewat. Nobody could not visit that gate untimely there. Khaja Sahib was busy in the prayer and his friends were standing at the door and were calling him from there to come back in the city. There was overpowering of the doorkeepers. In short, when Khwaja Sahib has finished his prayer and he came back from there. So he asked, " Whether he was heard any call?". And he said " No." Then he was told, " It was a matter of surprise that we have made so many loud and cry, but you have not heard in this matter." He said, " It is surprising for such person who is busy in the prayer and who will hear loud and cry of another person."

Afterward, he said, " From the time when Khaja Karimullah turned to Allah, then throughout his life he did not touch Dirhams and Dinars."

The leaving of the world

Afterward, Khaja Sahib told about leaving of the world and its luxuries, and he said: " So one should keep high courage in this matter and should not involve in the filth of the world and should leave greed and lust."

On 5th Zeqad month in the year 707 Hegira, I was blessed to kiss the feet of the Sheikh. He asked me " You expected to come

on Friday then why did, he came today." I said, " Felicity showed me this way and at the time of felicity this wealth is available." He said, " It is good and which is done by an invisible source so it will be good."

The effect of the company

Afterward, the discussion about the effect of the company was started and he said: "There is a heavy effect on the company." After this, he said " About a leave of a world by high exaggeration that when one lowly thing is left then we will surely get on the gentle thing. "

The eating in the supererogatory fasting

On the Tuesday of the tenth Ziqad month in the year 707 Hegira, I was blessed to kiss the feet of the Sheikh. At the meeting place, Moulana Wajihuddin Paheli, Moulana Hasanuddin Haji and his friend Moulana Tajuddin, Moulana Jalaluddin and other persons were present at the meeting place. Then food was brought. He said, " Those who are not keeping fast should also eat the food." In among them most of the people were not kept fasting on days of Baiz (13, 14 and 15 dates of a lunar month) but they all were given food.

Afterward, he said " When the dear persons will come there, then they should be provided food and should not be asked whether they have kept fasting or not.? Because if he did not keep fast, then he will eat the food. There is the wisdom of not asking is that if he will say that he was kept fasting, then the show will be found with him. If he will keep fasting, then he is true and thorough. Then he will say that he was keeping fast and then for his sincerity will be written in the book of deeds clearly. If he will say he is not keeping fast, then he will become a liar and in this case, there will disrespect of the questioning person will be done."

On the Saturday 21 Zequad month in the year 707 Hegira year, the blessing of the kissing of the feet of the Sheikh was available to me. The discussion about the blessing of feet of pious persons was started and he said: “ The position which is customary and due to the felicity of the right feet of the pious persons just like the central mosque of Delhi.” Afterward, he said, “ When there will be a step of a pious person and which will be put in any place and that place will become a place of comfort.” During this discussion he said “ He was heard from Mahmud Kabir that he used to say that he was seen one pious person in the morning time who is walking on the gilded parapet in the central mosque of Delhi, which is on the window of the arch and he was so fast like a bird and I was watching him from a distance. At the dawn time, he was getting down from parapet so I proceeded further and said Salam to him. He asked me “Whether he was seen him.” So I said, “ Yes.” So he said “ Not to disclose this matter to anybody.” During this discussion, I asked “ Many of the pious persons used to keep their conditions in secret and what is reason in this matter.? “ He said “ If they disclosed a secret, then they will deprive in this matter and will not eligible for the secret. When if somebody will be told secret matter to any person and if he will disclose secrets to others, then secret matters should not be disclosed to such persons.” I said, “ What is the matter that Khaja Abu Saeed Abul Khair told us many times invisible matters.” He said “ At that time when there will time of being under overpowering of fondness and due to intoxication they used to disclose these matters. But those who are perfect persons did not disclose any secret matter.”

After he said “ The courage should be great and which should be suitable for secrets. The people of this type belong to the people of Sahu (sobriety).” I asked him “ Whether the status of

persons of intoxication or people Sahu (sobriety) whichever is greater.? He said “ The people of Sahu are having more status. ”

The discussion about acceptance of prayer

On the Wednesday of the 14th Zilhaj month in the in the year 707 Hegira, I was blessed to kiss the feet of the Sheikh. The discussion about acceptance of the prayer was started. He said with his holy tongue that “ The obedience and recitals which is accepted from the holy tongue of the person of grace and due to its increase and for which there will be comfort available in this matter.”

Afterward, he said “ There are some recitals are there which I made for me as compulsory and some recitals I have got from my master. There will be very much comfortable in performing these two kinds of recitals and in which there is a difference between earth and the sky.”

Afterward, the discussion about leaving off the power was started and it is meant by the power we should not perform any work. With his holy tongue, he said: “ It is better to become subject other than becoming of the ruler.”

Afterward, he said “ Sheikh Abu Saeed Abul Khair left the shrine building on Friday then he asked with his disciples the way which goes to the central mosque? And how to proceed there?.” From the audience, one person said “ This way goes. He asked him you have gone there so many times for performing the Friday prayer and you do not know the way.” He said, “ He knew, but he asked because he wants to become the subject of another person.” Afterward, he was discussed leaving of the native place and the love of the place.

The discussion of the obedience

On the Sunday of the 3rd Muharram month in the year 707 Hegira, the blessing to kiss the feet of the Sheikh was available to me. The discussion about obedience was started and he said " Obedience is compulsory and causative. The compulsory is such thing from which there will be a benefit which will reach to the personality of that person and these are prayer, fasting, recital and glorification. And belong the causative which will give benefits to others. Agreement and kindness and favour for the unrelated person, etc., are called causative and its rewards are very many. In the compulsory obedience, there is required manners which are must so that it must be accepted. But causative worship which is done in any way and which will be accepted and its reward will be available."

The Velayat (saintliness)

On the Thursday of the seventh Muharram month in the year 707 Hegira, the blessing of the kissing of the feet of the Sheikh was available to me. At that time, the discussion about Vilayat was started. He said Vilayat and Velayat both are available in the Sheikh Sahib. The Vilayat is that with which master should make his disciples as pious and teach them the rules of Tariqat (mystic way of life) and what is there in between him and in the creatures and it is called Velayat. But whatever is there with him and in between the creator and this is called Vilayat (saintliness) and this is a special love. And when the Sheikh will leave the world then he should not take Vilayat with him. In this connection, he said one event that there was one pious person and who sent his disciple to another pious person and he asked him what was happening in the last night.? He told him " Sheikh Abu Saeed Abul Khair was died in the last month." Then that pious person was asked, " To whom Vilayat (saintliness) was given on that

night?" And he said, " He did not know and whatever I know in this matter, I told him." Afterwards, it was known that that Vilayat (saintliness) was given to Shams Arifin. He came to the door of Shams Arifin, then he told him before starting of a discussion that " There are many of Shams Arifin of Allah are there. So it is not known which Shams Arifin was given Vilayat." After this, he told another story about Sheikh Najibuddin Mutwakil who was the brother of Sheikh Fariduddin Ganj Shaker that when he went to see the teacher to get an education from him so the teacher asked him "Are you Najibuddin Mutawakil?" He said " Yes." I am Najibuddin Mutakal and who will be Mutawakil (resigned to the will of God)?. Afterward, the teacher told him " Are you the brother of the Sheikh of Islam Fariduddin.? "He said "Yes in manifest he is but it is not known in innermost he is or not.?"

After some time the discussion about the favour of people of grace was started and those people who care about the right of the service. He said one Khaja Sahib of grace and a man of courage who was living and some time he used to send some money to Qazi Ain al-Qazat for an account of his personal expenses. One time Qazi Sahib asked something from another person for his personalized expenses. When that Khaja Sahib was heard for that matter so he was becoming angry and he was shown his anger on Qazi Sahib that why he was showing grace to another person. ? And why this wealth he will leave to the fate of others.? The Qazi wrote " Do not be sad and left this felicity for others so that other persons can get this wealth. You should not become such person who used to say " Oh: My Lord, You are kind to himself at this time and do not be kind to others and so you don't become like one among others who recited the following Persian couplet."

" Oh, Gardner if the falcon will attack the garden, then you and I

will become an idol together and will fly by holding high."

Cap of Sheikh Usman Sewastani

On that day, my nephew (author of this book) was becoming his disciple and on that day, his brother Shamsuddin Maqluq was shaving his head. And on that day, Sheikh Jamal Duhata also became his disciple. And on that day Moulana Burhanuddin Gharib also shaved his head and Sheikh Usman Sewastani requested for cap and he got it and Shamsuddin got Qirqa (saintly dress). On that day, there was for too much rest.

On that day Sheikh Sahib told story of Sheikh Bedridden Ghaznavi that " When he used to visit in the presence of Sheikh Sahib and then he used to put down his head."

The invisible people

On the Wednesday on 6th Jamadal- Awwal month in the year 707 Hegira year, the above-mentioned invisible person came from the cantonment of Khizerabad and he was blessed of kissing the feet of Sheikh Sahib. The discussion about the persons of the invisible was in progress that if a person has high courage as well as the ability and personality of obedience and endeavour then they take away such person with them. During this discussion he said one person was called Nasir, who used to live in Badayun village and from him I have heard that and who used to say " His father was a man of reality and he was received calls and one night so he went outside and from inside, he was hearing voices of only Salam Alaikum and he was also heard from my father that I say bye to the sons and the members of his house and they said there is no time. Afterward, we do not know where those people and my father went away."

In this connection, he told one story of Sheikh Shabuddin

Saharwardi who wrote in his book. Which he wrote that in our time one person was there and his name is Qurani and in his house the persons of invisible used to gather there. So at the time of prayer, these creatures used to stand in line and one person who used to lead the prayer and the recitation is heard in a loud voice and all such things will be there but no person is not seen there but Qurani only can see them. Sheikh Suhabuddin said that once he was sent one vertebra from one person among invisible persons through Qurani and that is available to me.In this connection he said one more story that there was one person known as Ali and on his door they used to come every time and used, to say Assalam Alaikum Khaja Ali and some time he was heard this voice and one day they came to his house together and they said Assalam Alaikum so Khaja Sahib said " Oh: men you say only Salam Alaikum or sometime you are seen by me and after this he was not heard voices again. The compiler of the book told, " It may be possible that Khaja Ali was done mistake in this matter." So he said, "Yes indeed he was done cheerfulness so he was away from this grace." Afterward, he said the persons of invisible used to call and used to talk and when they used to visit and then they take the persons. At the end of this story, he said with his holy tongue " In all such places and all comfort where they did take the persons."

Saluk (mystic initiation)

On Monday on 19th of Jamadal-Awwal month in the year 707 Hegira, I was blessed of kissing the feet of the Sheikh and the discussion about Saluk (mystic initiation) was started and he said the follower (It means Salik (as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism) of mystic initiation will be in search for perfection and afterward he said

there will be one Salik and one Waqif and one Rajah.

Salik, Waqif and Rajah

Salik is one who only follow the way and Waqif is one who study Fiqh (Islamic law) and the compiler of the book told " Is there will be Waqfa (interval) for Salik also there and he said " Indeed, at the time when there will be a fault in obedience with Salik and so he will be stopped from the fondness of obedience and then there will be an available gap in this matter. If he knows soon in this matter, then do repentance so for this purpose he will become again Salik otherwise, he will be live in the same position. And there will the possibility of doubt that whether he will get returned back." There are seven kinds of these mistakes as follows.

1. Araz (decline)
2. Hijab (veil)
3. Tafasil (details)
4. Slab (seizure)
5. Mazid (more)
6. Tassaly (satisfaction)
7. Adawat (enmity)

He was given the details of the above kinds of mistakes as follows.

Suppose if there are two friends are there and who are loving and beloved of each other and both of them are in drown in the love. If there will be comfortable or revoke from the lover, which is not like by his friend so he will turn his head from him. So there will be Waqfa (interval) for the lover and it is expedient for the lover to ask for pardon immediately. If he will do like this then his friend will be in the agreed condition and there will not be available the following things.

1.Kudrat (ill-will)
2.Araz (decline)

If the lover will insist for his mistake and if he will make no pardon then Araze (decline) will become Hijab (veil). And the beloved will not show her face to him. On this occasion, Khaja Sahib for giving an example by put his sleeves on his holy face and he said in this way Hijab (veil) will be like that. At that time, it was expedient for the lover to do excuse and repentance. And if he will not do then Hijab (veil) will turn into Tagaful (separation). So first there will be Araz (decline) for not asking pardon which will be turned into Hijab (decline) and then gradually it will turn into Tagafal (separation). Still, if there will be no asking for a pardon then there will be an increase of Salb (seizure) and which will be turned into Salb Qadim (old seizure). It means the obedience and comfort which were available to him before the increase of the Salb (seizure) will be taken away from him. Still, if he will not do repentance and not do pardon then Slab Qadim (old seizure) will turn into Tassaly (satisfaction). Again in his heart, there will be satisfaction in this matter. And there will no thinking. Then also, if there will not do pardon then there will be enmity. It means love will turn into enmity.

Excellence by giving of the food to eat

On the Monday 25th Jamadal Awwal month in the year 707 Hegira, blessings of kissing of feet of the Sheikh available to me. The discussion about giving food to eat was started and he told with his holy tongue that giving food to eat with the person is the best thing. In this connection he said " The pious personality Khaja Sheikh Rukunuddin's son Khaja Ali was captured in the war of infidels and he brought in the court of Chen Giz Khan and one disciple of his family was there and he was surprised to see

Khaja Ali in imprisoning and he began to think of his release from there. And he thought how will discuss this matter before Chen Giz Khan.? If he will say that he belongs to the pious family then he will not accept it and he did not know in this matter.? And if he says about his obedience and worship, then there will no effect there. At last, upon so much thinking he went to see Chen Giz Khan and he said there that his father was a pious personality and used to give food for eating with the people so he should be released. Chen Giz Khan said " To whom he will give food for eating with the persons of his family or persons from outside family persons.?". He said to him, " Everybody will be given food for eating to his family members, but he thinks that person human being, one who will give food for eating with other people." So he was given orders to release him immediately and to give him a robe of honour and asked pardon from him. Afterward, Khaja Sahib said, " Giving food for eating for persons is liked in all religions."

Danger, intention and action

Afterward, the discussion about the danger, Azmiat (intention) and the action was started and he said " First, there is a danger it means the thing which will enter into the heart and afterward there will be intentions, it means there is an ambition for this and it will be there in the heart. And afterward, come action it means the determination will turn into action." Upon this he said, " Unless the people will not do action, accountability will not be the possible. But in the case of danger, the special people will do their Muwkaza (accountability). It is a must because in every matter we should approach towards Allah. As danger, Azmiat (intention) and action are all made by Allah. In every condition refuge of Allah should be searched."

Afterward, he said, “ Sheikh Abu Saeed Abul Khair used to say that whichever idea came from his heart and from that idea he was faced blame upon him, whether he would not do such action.” So one time one true Darwish came to his shrine building so he was given respect to him. At the time of the breaking of the fast, he asked his daughter to bring water jug for him. The girl was brought and put the water jug before the Darwish with great respect and honour. Sheikh Abu Saeed liked the style of the respect of the girl and there was came thought in his heart that how will be such pious person whose this girl will become his wife.? When this idea came into his heart then has sent Hasan Mauzzan, who was serving in the shrine building to the bazaar to find out what is happening in the city. He came back from there and he said he heard such thing which his ears could not able to bear it. The Sheikh told him “In bazaar one person was saying to another person that Sheikh Abu Saeed wants to marry his daughter.” So the Sheikh laugh for this matter and he said so his accountability was done only for ideas when came into his mind. When Khaja Sahib told this story and at that time the compiler of this book told: “ From this story, it is known that Sheikh Abu Saeed Abul Khair was a great pious personality of his time.” He said “ Indeed ” and he was praised for me.

Then a discussion about firmness was started and he said “ If any person repented from wine drinking, then his friends will be obstructed in this matter and every time and in the place where they drink and have pleasure and will call him there and try to give him drink and this thing will be possible then if there will be interest in his heart and if his heart will be clearer there from such attention than any of his friends will not obstruct him.”

Afterward, he said “ The person to whom people will say,

sinner, then his heart will be inclined towards such bad deeds. When he will repent from it and clear it from his heart and then he will never remember it. So this firmness is a sign of repentance. It means the person who repents, if his firm on his repentance so he will not be called a sinner or false. But if he is inclined toward sins, then we do oppose and will discuss orally also about his sinfulness."

The Fakirs of Hyderia group

Afterward, the discussion about a group of Hydra Fakir (beggars) was started and he said " He was a Turk and he was a person of rapture and Darwish. When Chen Giz Khan leaves and then infidels came towards India and he went towards his friends and told them to flee as they will become overpowering." When he was asked " How do you know in this matter.?." He told " They have brought one Darwish and they are themselves in his custody of that Darwish. I face wrestling with him and he defeated me. Now the reality of the situation is that they will be overpowering, so, for this reason, you should flee from here. Afterward, they hid in the cave and disappeared from the sight. The same result was happening as per his saying." Afterward, in connection with this story the compiler of this book told the bigger of a Hyderia group used to wear iron bracelets and collars in their hands and heads or did they following for this.? He said "Yes, but on them when there will be such condition will prevail in which they will hold two hot irons with their hands, they make some time iron collars and sometime bracelets and iron, which will become like wax in their hands and now this group will wear bracelets and collars and but now there is no such condition in them."

Afterward, the discussion started that this is the name of life and that Darwish should be engaged in the invocation of Haq

(truth). After this, he said " There were one Darwish and his name was Amirak Gerami and one another Darwish went to visit him due to his fondness. In that pious person, there was a miracle to him that whatever he will see in the dream which will be happening and its interpretation of the dream will be same as per his dream. When there was overflowing of fondness for him so he was started to visit him. During his journey, he was hearing in his dream that Amirak Gerami was dying. Upon waking up in the morning, he said, alas, he was covered so much distance to visit him, which was gone waste and no purpose at all and he was dying and now what to do in this matter. Go ahead and reach his place and visit his grave there. Upon reaching his place, he began asking about his grave. All of them said he is alive and complete well and you are asking about his grave. So that Darwish surprised that how his dream was becoming false.? In short, he went to visit Amirak Gerami and said Salam to him." He: replied, his Salam and said: " Khaja your dream was true in reality because he was used to be always in the invocation of Allah and today he was engaged in some other thing so, for this reason, there was being proclaimed thus in the world that Amirak Gerami is dead."

The discussion of Fasting and rules of Darwishi (mysticism)

On the Thursday of the 13th Jamadal-Awwal month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh and discussion about fasting was started. He told with his holy tongue that " There is a tradition that the last prophet of Allah used to keep three months of fasting. But it is not known which are those three months?" Afterwards, he said the rules are followed.

1. One third of the period of the year should be observed in keeping fasting, it means one should keep fasting for a period of

four months. Afterward, he said " The rules of Darwish (mysticism) are that fasting for a period of one-third of the year is required and it means for a period of four months one should keep fasting. Those people also keep fasting for a period of three months and they observe fasting on tenth Muharram, 3rd Zil Hajj, 10th Muharram and on various days observed fasting and all of these fasting period will become one-third of the year." Upon this, he said " This kind of fasting is established as follows."

1. Two days fasting in one week on Monday and Thursday and in this way also become a period of one-third of the year.

Afterward discussion about ***Saim Dahr*** it means fasting of all days of the life was started. So he said the Prophet of Allah said, " Min Saim Al Daher Kul Sam Wal Aftar." Its meaning and interpretation are as follows.

'Those who observed fasting of all days of his life and who did not observe and not did breakfasting.'

And one more saying of the prophet of Allah is as follows.

"Min saim al-daher taziq aliah juhanam wa eqad yastain". Its meaning and interpretation is as follows.

" Those who observed fasting all days of their life, then there will be no effect of the fire of hell and will not affect of a reverse of fortune on that Sheikh."

Afterward, Khaja Sahib said " The person who observes fasting always then he will get into the habit of it so, for this reason, those who keep fasting always then there will be no problem of fasting for them. So for this reason with this kind of fasting, there will be available more reward in which there will be difficult for the soul. This kind of fasting is called Dawoodi fasting in which one day of fasting is observed and breaking of

fasting is done on the second day."

Zuhr (afternoon) prayer

On Wednesday on 19th Jamadal-Awwal month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh. He said "After the prayer of Zuhr prayer, to pray for ten Rakat with five Salam and in those Rakat recite last verses from Quran."

The Al-Khizer Prayer

Afterward, he said "This prayer is called Salt Al-Khizer. Actually, this prayer belongs to Prophet Khizer (A.S.) and the person who perform this prayer always then he will meet Prophet Khizer (A.S.)."

The fixation of verses and Sunan prayers

Afterward, he said "Established verses in Sunah (prayers according to the practice of the prophet) prayers are as follows."

In the morning prayer after verse 'Fatah' to recite verse 'Alam Nashara' and 'Alarm Tarah' and in Sunnah prayer of Zuhr from Sura 'Qul Ya-Huhal Kafirun' to Sura 'Qul Wallahu Ahud' and in second Rakat 'Ayat ul-Kursi' and 'Amna Rasul' and in a Sunnah prayer of Asar (late afternoon) prayer to recite from 'Eza Zulzelat' to Sura 'al-Takasar' and in Sunnah prayer of Maghrib (sunset prayer) to recite verse 'Kafirun' and verse 'Iqlas' and in Esha (night prayer) Sunnah prayer to recite 'Ayatul Kursi','Amana Rasul','Shahadu Allah, Qul Allahumma Mulk ul-Mulk' and in Witar prayer to recite 'Enna Anzalna', verse 'Kafirun' and 'Iqlas."

Patience and death

On the Thursday of 27th Jamadal-Awwal month in the year 707 Hegira, I sanctified to touch the feet of the Shiekh. The discussion about the patience was started, it means of the death of

relatives then we should observe patience. And then which is a strange work really. And against those who observe weeping and crying with the name of the deceased which is not legal. In this connection, he said " Hippocrates had 20 sons and all of them were dying one day and it is probably due to falling down off of the roof on them. When he came to know this news then there was no a little change in his nature. And in this connection." The Sheikh said: "When Majnu was informed that Laila was dying and upon this he said it to his shame that he was loved such a thing which is not eternal."

Pious men and women

Afterward, he said " On the night of Thursday and at that time one women pledge with him and she is from Indiat, and she was very virtuous women and about her Sheikh Fariduddin used to say that this woman is a man and she was born in the shape of a man." Afterward, he said " Darwish used to pray for them as women are poor and so respect should be given to pious women first and after that respect should be given to pious men. He used to remember first pious women and then he will remind pious men later." Upon this he said " When in the jungle tiger will leave from his den and about him, nobody did not ask whether you are a male or are a female.? And it is a necessary thing, that whether man or woman, but they should become famous in power and piety." Afterward, he was reciting one couplet about pious persons.

The prayer of Riqab and prayer of Owaise of Qarni

On the Tuesday on the 13th Rajab month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh. He asked me " Whether you have friendship and with whom." I told him " With your great friends and mentioned their names " and he told "To live in their service and he praises for me."

Afterward, he said this is told by Sheikh Abu Saeed Abul Khair that, " It is the practice of Mashaiq (learned persons) when they come to know about the condition of anybody then they will ask about the person which he has relation with him and from this they will able to know how he is?"

Then a discussion about the prayer of 'Lailat Riqab' was started and he said " It is plural of 'Ragbat' (inclination) and it means on this night there are many things in it." He said with his holy tongue " Which are available in it and one who perform it, then he will not die in that, year." Upon this, he said, " One person used to perform this prayer always and in the year he was dying, he did not perform this prayer and on the same day he was dying."

Upon this he said " About the prayer of Hazrat Owaise of Qarni and this prayer is performed on 3rd, 4th, and 5th of Rajab month " and afterward, he told " It is also performed on 14th and 15th and as per another tradition, it is performed on 23rd, 24th and 25th and upon this he said about its excellence that " In it there is too much grace." In this connection, he told one story that " In the Mazi school there was one learned person Moulana Zainuddin and who was a very strange person. When he will be asked about any problem, then he will use to give a reply in a satisfactory manner and he used to talk in debate with great knowledge and when he was asked about his education, then he said that he didn't a get any education and he did not become a disciple of anybody. When he was grown up once he was performing the prayer of Hazrat Owaise of Qarni and he prayed " Oh: My Lord, I was growing up and he did not learn anything so give me knowledge. So Allah opened for me the door of knowledge. Now I can give meaning and interpretation of any difficult problem smoothly."

The Prayer for long life

After this, he said " There is a prayer which is performed on the last days of the month of Rajab for longer life. In this connection he told the story that " This prayer used to be performed by Sheikh Bedridden Ghaznavi and upon this he said by Sheikh Ziauddin Panipati's son Rashid Nizamuddin he was heard that Sheikh Bedridden Ghaznavi was near at his death time and in that year he could not perform this prayer and he told now his age is finished so in the same year he was dead."

Kaaba's habitation and destruction

On Tuesday in the 30th Rajab month in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and at that time discussion about the habitation and the destruction of the Kaaba was in progress. He told with his holy tongue that "It will be happening two times and it will be demolished and the third time it will be taken away into the sky and it will be happening during the last days of the world and after this, the day of resurrection will be happening. When there will be near the day of resurrection the people will bring idols and put them in the Kaaba. And also Assinam tribal women will dance before those idols and at that time Kaaba will be taken away to the skies."

The obedience and worship

On the Wednesday on the 15th of Shaban month in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and he was calling me to come near to him and he told me "To be engaged in obedience and in recitals and to study books of Mashaiq (learned persons) and do not live never idle "and he was given me cap and robe.

The reading of the Quran and staying up throughout the night

in the mosque

On the Wednesday on the 25th Shaban month in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and the discussion about the people who used to staying up throughout the night in the mosques, for the reading of the Quran, and make a halt there. I told him "If we stay in worship in the house," then he told "To read one part of the reading of the Quran is better in the house than finishing of the whole Quran in the mosque and upon this he told the story about one person who used to stay and wake up in the night in the mosque of Damascus for hoping to become the Sheikh of Islam so, for this reason, he used to stay in the mosque in the night." Khaja Sahib wept and he said, " First to burn that Sheikh of Islam and afterward burns that shrine building and at last to burn that personality." Then he told "One story of a prophet who kept fasting for a period of 25 years but nobody knows in this matter and even that his family members did not know that he used to keep fasting. When he will reach to the house he will pretend that he was eating in the shop and if he will be in the shop then he will use to be pretending that he was eating in the house." Then he said "We should keep intention correct and pious. Because the mankind will watch the actions and Allah will look at the intentions. When there will be intentional, then a small deed will be enough." In this connection, he told "One story of the Damascus Central Mosque, which is having a huge trust so the post of the trustee (Mutawalli) of that mosque and which position will be very strong like a second king there. Thus that if the king will need money, then he will take a loan from the trustee of the mosque. In short, one Derwish in greed of that trustee post was started obedience and worship in that mosque. As that person who well gets fame in the above matters will be given the post of the trustee of the above mosque. That person was engaging in the

obedience there for longer periods, but nobody took his name on their tongues.”

The good intention or bad

One night he shamed for his worship of the show and he made promises to Allah that he will do worship for the sake of His willingness only and will not do worship for the greed and for the post of the trustee of the mosque. So he began worshiping Allah with good intention and sincerity and with those days he will call out for the post of trustee of the mosque, then he said “ He was leaving his intent in this matter. I have desired very much for this job before, but I could not get it. But now I am ignoring it so I got the job. In short, he was continuing his worship for the sake of Allah and he did keep him away from the post of the trustee.”

On the Friday of the 9th Ramadan month in the year 707 Hegira year, I sanctified to touch the feet of the Sheikh. Among the persons present in the meeting place, he told this story “ There was one Derwish who was very pious and he was much interested in the service, of Darwish persons. With him, I said why he did not present in the service of Khaja Sahib ?. And he said once he went to see the Sheikh, with the intention to pledge to him and he was found cloth was spread there on which food items were there and the lights of torches were there. My faith was changed and then I went back from there.” When Khaja Sahib heard this talk, then he addressed to the persons who were present there and he said “ When they have seen here a piece of cloth spread on ground for serving dishes on meals and torches were there and afterward upon smiling, he said as there was no wealth of pledge was not written in his fate so it was looking for him like that.” The compiler of the book said, “ If there will be a piece of cloth spread on the ground for serving dishes on meals and torches then faith

should not affect.” He said, “ Some of the people’s faith will be affected due to small matter.”

The caring of the orders of the master (Peer)

After some time the discussion about the caring of the orders of the master was started, then he said once Shaikh of Islam Hazrat Sheikh Fariduddin was raising his hands in prayer and he said “ Is there any person who can remember this.” I inquired “ What’s his purpose in this matter that I should remember it.? I said in his service “ If I will recite one time than I can remember it.” He said, “ To recite.” When I read, then he has corrected vowel points and asked me to read like that so I read like that. Although I read as per like that in which there were meanings in it. In short, that supplication was memorized by me. I told him that the supplication was memorized by me. He asked me to recite. I have read as per his order and as per vowel points. When I left from there, then Maulana Bedridden Ishaque told me that you have done well to read this Arabic as the Sheikh had directed. I reply, “ If the founder of this branch of knowledge and other who were experts in its principles were being to come and tell me ‘ Arabic is not being read the way you read it, I will still read it as the Sheikh had directed.” Moulana Bederuddin was pleased with this respect for the Shaikh Sahib which have shown to me and he said “ Nobody should be not be found in any of the rest of us. That you have recited as per vowel points which were shown by the master.”

Upon this the discussion about the rules of service of the master was started and he said “ He heard with holy tongue of Shaikh of Islam Fariduddin that I have done one boldness in my whole life with my master who was Qutub (highest cadre in spiritual pivot at axis) of the world and well known as Sheikh

Bakhtiar Kaki and once from him I sought permission for loneliness of retire forty days in to mystic seclusion in the aloneness of the house and the Qutub Alam Hazrat Bakthair Kaki said " There is no need of it and from which there will be fame and our masters did not do like that so for fame it should not be done like that." Upon this Khaja Sahib was becoming silent. So in this matter, I was regretting it in my whole period of life and done regret in this matter that why I have asked for this matter and which was against his order. When this story was finished, then Khaja Sahib told I have also done boldness without intention in the service of my Sheikh Sahib that one day the manuscript of Awaf was in his service and from which he tells benefits as it was written with small hand writing so there were some wrong words were there in so he used to stop reading for a while. I have seen another manuscript with Sheikh Najibuddin Mutawakil so I remembered it and I told him there is a correct manuscript of the book with the Sheikh Najibuddin Mutawakil. So this matter was felt by him unpleasant and after some time, he told whether there is no ability in him to correct the wrong manuscript and he repeated these words two times. First, I did not think in this matter that these worlds are told by him in my favour, so, then I stood and put my head without the cover on the feet of the Sheikh and said no it was not never such in his meaning in his heart. So I regret with him too much, but there were affects of unpleasantness were found. When I stood from there, then I could not understand what to do.? So I was in too much grief for this reason so while weeping in varying condition and with surprise went outside and went near one well and want to put down myself there then I thought again that suppose if will die there, then there will be blame on some other person and in thinking I was reached in the jungle area and Allah knows what my condition was there.?

In short, I have a friendship with the son of Sheikh Shabuddin and I have informed him my condition in this matter and he went into the presence of the Sheikh and he was explaining my condition well to him and he sent Sheikh Mohammed to call me. When I reached there and I put my head on the feet of the Sheikh so he was becoming happy with me. On the next day, he called me and treated me with too much favour and affection and he said all was done by him for a perfection of my condition. On that day I have heard with his tongue that the master is decorator of the disciple and he was awarded me special dress.

The power for endeavours

On the Wednesday on 23rd of Ramadan month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh and at that time the discussion about the endeavours was started. He said " When the people will start obeying, then indeed it will become unpleasant to the soul. When he will do with the truth, he will get divine help from Allah. And then that work will become easy. Everything will seem difficult in the beginning, but then there will be available divine help from Allah. So that work will become easy. Every work will become difficult in the beginning and when the man will do, then it will become easy. Upon this, he told this story that " Sheikh Najibuddin Mutawakil want to write book ***Jamia Hikayat*** many times, but due to poor livelihood condition it was difficult. And the expenses of the copyist and the volume will be paid with much difficulty. If there will copyist then he will not get expenses for him and if expenses will be available then paper and other things will not be not there. In short, one day, one copyist whose name Hameed came to see him and Sheikh Sahib told him he has long desired to write a book of ***Jama Hikayat*** and which was not done by any way. Hameed asked, "Is something is

available?". He said, " One Dirham is there." Hameed purchase paper of one Dirham and started copying work and still he was not able to write, then he got money from a number of victories and the paper cost of the second part and copying expenses were paid with that amount. After this, there was reached amounts from victories continuously and soon the book was becoming ready. There is a result, from this is that when any work will start, then it will be finished with the help of Allah and it will reach to its final phase."

Afterward, he said "The details about the qualities of Sheikh Najiudddin Mutawakil that one day he was sitting in his service and on that day I was on my holiday and I have asked to pray for me so that I can become Qazi (judge) but he was becoming silent so I asked him for the second time may he did not hear but he still became silent. So I have asked him for the third time, then he said do not become Qazi but do any other work. So he may be so upset with this post and for this reason, he did not pray for this post."

The forgiveness and repentance

Afterward, the discussion about the forgiveness and repentance was started and he said " In the saying (Hadith) of the prophet it is mentioned that if any man having one Dirham in his wallet and when he wants to take it out, but it will not come out from inside and so he thought that it was falling somewhere so he will become unhappy indeed and Allah will give him another of Dirham. There is a Hadith (saying of the prophet of Allah) about such person who has only Dirham with him. But if he has many Dirhams with him and one Dirham will lose, then he will not become unhappy in this matter. But if one who has one Dirham only and which will be lost, then he will become unhappy and Allah will give him one Dirham. The meaning of this revelation

was explained on that day. And on that day, he was awarded me saintly dress and special slippers to me."

To advise to hold one door

On the Wednesday on the 10th Muharram month in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and at that time he was sitting on the roof of the house and there was lying one ladder there. When I paid respect to him, then he said to me to sit near that ladder. So I sat there. Due to the flow of the wind the door was opening and closing there. I was holding the window in my hand so that it could not open it. Upon seeing me holding on it for the period of some time, he said: " Why did you not leave it.?" So I have paid, respect to him and said: " I am holding it." So he smiled and said, " This door you have caught in your hand so hold it with strength."

Afterward, he said " To hold door only. Bahauddin Zikeraia used to say all doors should not belong to all persons and he should hold one door only and he should hold it with strength."

After this, he said "One mad person was standing at the door at the morning time. When the door was opened, then the people come out from there and some persons went to the right side and some others went towards the left side and some persons followed the straight way. Upon seeing this, the mad person told " They are following problem and opposite way so they could not able to reach anywhere. If all of them follow the only one way, then they can reach to their destination indeed."

The benefits of eating less

After some time, he said " About eating less and its benefits and the defects of more eating, so the discussion was started. He said " When once the stomach is full then one should not eat more.

But it is legal for two persons and one among is that person in whose house guest is there so for them, he can eat with them some more food and the other person one who keeping fasting and he thinks that at the time of pre-dawn meal he could not get anything. And if then if he can eat more food which is legal."

The supplication of Masura to be free from calamity

Afterward, the discussion about the supplication of Masura was started and he said " If any person is facing any grief and which is not able to cure-able in any way, then on Friday from time of the Aser (late afternoon) prayer till the sunset time he should not do any work and he should recite only three names which are as follows."

1. Ya Allah
2. Ya Rahaman
3. Ya Raheem

So for the reason of the above reciting he will be indeed free from that calamity.

On the Saturday 28th Shawwal month in the year 707 Hegira, the compiler of the book was sanctified to touch the feet of the Sheikh and he told him "About the compilation of his advises and discourses in the book. At that time was good and there was a comfort in the loneliness. I paid respect and asked his permission to say something. " He said, " Say." I told him a period of one year was passed away in which he is present in his presence and used to hear whatever benefits, whether there are advice and discourses or stories of the learned persons for the incitement and obedience. All of these instructions he was written so that I will adopt it in my life and so that it should become as my constitution of the circumstance and code of action and all of these advises and discourses which I have recorded as per my knowledge

because I was heard with your holy tongue number of times in his assemblies which are about the sayings of the learned persons and instructions and insinuations which are related about Mysticism. So we should read those advises. So there is no collection for me than his sayings which are granting of life and better for me. For this whatever I have heard of your tongue all were recorded by me. Till now I did not disclose and I was waiting for your standing orders in this matter." When Khaja Sahib heard my request, then he said " When he became the disciple of Sheikh Fariduddin, then I was determined that whatever I will hear with his tongue which I will record. The first day when I was sanctified the feet of the Sheikh and at that time I heard one couplet of Persian poetry and its meaning and interpretation is as follows."

"Due to the fear of the separation the heart was becoming like grilled mince due to burn and for the reason of overflow of fondness so there is a disturbance in the life."

Afterward, I want to show my sanctity of touching, of feet of the Sheikh in his service. But due to his fear so I told only this that there is overpowering over him to touch the feet of the Sheikh. When Sheikh Sahib was seen some fear in me then he told that on every new person who will enter there will be fear of him. In short on that day the Sheikh told whatever he was hearing from his Sheikh he was recorded. When I came back to the residence and kept the book closed there. Afterward, whatever he used here to hear from the Sheikh, then he was recording his sayings. At last, I have informed in this matter to the Sheikh. Whenever he used to say his story or revelation, then he will use ask whether I am present or not.? Even though if I will be absent, then he will ask whether I am present or not there.? When I presented after my absence, then at that time he used to repeat the

benefits which he used to say in my absence. When I will come back there, then he will say again the benefits."

Afterward Khaja Sahib told " He was seen one miracle that in those days one person was giving him white papers from which I have made one book on which I have recorded the benefits told by the Sheikh on this I was writing "Subhan Allah Wal Hamadulilah Wale HoLa Allah Wo Akbar WA la Qquwata Illbilla Aliulazim." Under which I was began writing the benefits told by the Shaikh. Till now I have that collection of the book. Afterward, he said to the compiler of the book to bring papers and I said " Yes" I brought the papers in his service. He told me to show the papers, then I showed him six papers and he read the papers and praised for me that I have written well. At one or two places I kept the pages blank so he asked why he was left there blank spaces.? So I told him that I could not remember the remaining words at those places so he was completed those words and such was his kindness as well as concern and help."

Allah's mercy and excellence

Afterward, he said about the mercy and excellence of Allah and in this connection he said "Against the thought of the creatures there are skills of Allah. Then he told this story, that one caliph of Baghdad who was imprisoned one young man so his mother approached the caliph and she made lamentation there and requested him to release her son. The caliph told her "He was given his order to imprison him for always and till the sons of the caliphs will remain in the world till then your son will be imprisoned". And upon hearing this the old woman wept and there came tearing in her eyes and she looked at the sky and she said: " The caliph was given his order and now what is Your command in this matter.?" When the caliph heard this then his

heart shown compassion and he was given orders to release the boy and he was awarded him one costly horse to him so that he should make one trip into the Baghdad city and on the horse with an announcement to the beat of the drum that as per thought of caliph this is the mercy of Allah on this boy.

Regarding generosity and ability of the disciple

Afterward about the salvation and the ability of the disciple, the discussion was started, then he told with his holy tongue that there was one disciple with the Sheikh of Islam Khaja Fariuddin and his name was Yousuf and he was telling in the service of his master that he has been in his service for 30 years and he is favouring everybody but he should favour him more than others. The Sheikh told him, " There is no fault from his side, but it is required in your ability and qualification. If there is your ability and qualification will be there then I will do something. If it was not given by Allah, then what he will do.?" So the disciple said like that. During that time, the Sheikh looked at one small boy and he told him to bring one brick from a heap of bricks and he brought one best brick. Then he asked Yousuf to bring one bring brick for him. Then he brought half brick, which in the broken condition. So the Sheikh told " What he will do in this matter.? Whether he did this work.? As your fate is like this. So he did not do anything and there is no fault of him in this matter. "

Sheikh Usman Khairabadi

On the Thursday on the 8th Shawwal month in the year 707 Hegira year, I sanctified to touch the feet of the Sheikh. The discussion about Sheikh Usman Khairabadi was started. He said, " He was a great pious person of his time and he was prepared one book of Tafsir (exegesis) of the Quran." Afterward, he said, " He was used to living in Ghazni and he was used to cook

vegetables of turnip and sugar-beet and used to sell.” After some time, he said, “ If any person will give him a spurious coin, then he will sell the whatever he will cook.” He used to accept deliberately the false coins like that he did not able to distinguish between genuine or spurious coins. Many persons used to bring spurious coins and exchange with genuine coins and from him purchases his food. At the time when was dying, then he looked at the sky and he said “ Oh My Lord, You know well that the people used to give me spurious coins and which he was used to accepting those coins and he never returns those coins from him. If there is any spurious obedience with me then a do favour to him due to your kindness and excellent.”

Afterward, he said “ One time one Darwish, who was a person of status and who was demanding food from the cauldron, then when Sheikh Usman put the spoon in the cauldron and he took out as he finds un-bore pearls and pearls were there in the spoon. So that Darwish told him “What he will do with these pearls. ?” So he put again spoon and then he finds gold. And Darwish told him “ These are stones and cancers. So he cannot take such things which he can eat. So he put the spoon third time in a cauldron and